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# HERALD

JULY • 1948

of the Methodist Church

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IN THIS

Is Child Adoption a Racket? See p. 17

How We Can Get Peace In Our Time — See p. 16



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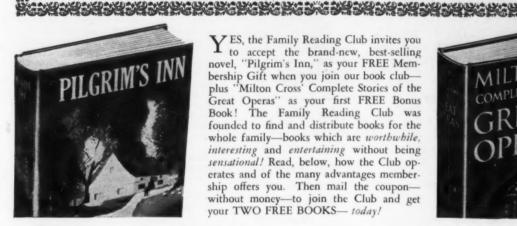
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No. 7

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# DANIEL A. POLING, Editor

CLARENCE	W. HALL,	Managing	Editor •	Art Edito	r, MI	CHELE de	9 5	ANTI
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# Among Those Present

Harriet Rasooli-Sa'eed (A Bible for the Empress, page 6) neither looks—see picture—nor is, as exotic as her name. Born

in the U.S. and educated at Oberlin College, Ohio, she married J. M. Rasooli-Sa'eed, an Iranian, whom she met at the school. They received graduate degrees at the same commencement, were married, and immediately went to



live in Iran. Her husband is a product of the Presbyterian missions there. She lived close to the Iranian people, learned to speak the tongue, and visited constantly in their homes. Also, the pair had a wide circle of friends in the foreign colony with whom they climbed mountains and played tennis. "All in all," she writes, "life was very full and those were the happiest years of my life."

At the outbreak of the war, Mrs. Rasooli-Sa'eed returned to the U.S. with her two children and she has been lecturing on Iran and doing freelance writing ever since.

Howard C. Scharfe (Descendants or Ancestors? page 22) is the minister of Shadyside Presbyterian Church, Pittsburgh.



Born in Canada, Dr. Scharfe received his education there and in the U. S. He served pastorates in Buffalo and South Orange, N. J., before he came to his present church. The degree of Doctor of Divinity was conferred on him at

Grove City College, Pa., in 1946. He is a member of numerous church and welfare groups, among them the Council of Churches of Christ of Alleghany County and the Pittsburgh Association for the Improvement of the Poor.

Edward Stanley (How One Village Finds Jobs, page 25) some three years ago found himself, Mrs. Stanley and their two

sons between hospital sheets. "I decided we weren't living right," he writes. "I was executive editor of Esquire-Coronet at the time, but you know how publishing is. Hectic. Phones ringing all the time. I couldn't see anything ahead



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but an early grave. When my wife came out of the anesthetic, I said, 'Honey, you know what I've decided to do?' She said, 'Quit your job?' I said, 'Yes. I'm going to write a novel.' "Previously his writing had been journalistic. Born in Nebraska, he became a printer's devil at 13, later reported for a country weekly. In 1921, he was editor and publisher of a newspaper peddled to tourists atop Pike's Peak. He

worked for numerous southern and midwestern papers and Associated Press, which made him an executive editor. During World War II Nelson Rockefeller had him start the picture magazine, En Guardia, for circulation in South America. He went overseas for OWI. The war over, he became a public relations man for Standard Oil.

The novel, which turned out to be "Thomas Forty," took a year to write. Published recently, it had a nice reception.

Mitchell Curtis (You Never Hear Her Voice, page 27) is a native of Illinois and a newspaperman, now in his early thirties.

At 16 he was the youngest weekly newspaper publisher in the U. S.; his paper was the Lockport, Ill., Leader. He has been with the Associated Press for twelve years. His travels in the U. S. have been extensive; he has missed only

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five of the forty-eight states, but he'll get to them, he avers. His wife, Olga, is also a writer and they have two daughters. His hobby is color photography; the girls' hobby is "meeting interesting people."

Harry G. Sandstrom (Sydenham Lifts the Barriers, page 20) is strictly "home talent," in more ways than one. He is both



than one. He is both an associate editor of this magazine and a native of the city where it is edited. As a New Yorker born and bred, and still living there, he is something of a rarity in a town where most of the "natives" are from somewhere else.

Born of Swedish parents, he has a natural bent toward Scandinavians and their doings. Thus he had to be forcibly restrained from heading for the Midwest last month when the Swedes were celebrating their Pioneer Centennial there. The force used was an assignment to the story on Sydenham!

Mr. Sandstrom confesses to an early urge toward the business of putting words on paper. Before he hit his teens he had penned more doggerel than his English teachers could shake a sigh at. But at college (Iowa U.) he defied his detractors by majoring in journalism and getting on the staff of the campus journal. Following commencement, he commenced but slowly toward literary heights. Noticing that editors seemed to eat with greater regularity than free-lancers, he took jobs on such trade papers as the American Funeral Director, where the pace was not fast but sure, and the Retail Bookseller, where he wrote prolifically of books and authors. He then became editor of the American Scandinavian Magazine, a new publication whose policy and format he created.

"HGS" is an earnest student of literature and the arts; at present, piling up amid the HERALD galley proofs and dog-eared copy, there is a steadily ascending stock of notes on Leonardo da Vinci, of whom he hopes to write a biography one of these days.

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• I hesitate to renew my subscription because Dr. Poling in his attitude on UMT misrepresents our young people and their interests and is against the overwhelming majority of his fellow Christians. I see no reason for this attitude on the part of a once-Christian leader.

UNIONVILLE, MD. O. P. J.

Replying to the above which appeared in a personal letter, I said: "We would deeply regret losing you from our family. You would be missed even though our present circulation, which tops 390,000, is also a serious problem because of paper shortages. . . . My attitude on these matters stems from conviction. 'God helping me I can do no other.' But also with my associates, I am convinced that it represents (does not misrepresent) the overwhelming majority of the Christians of America. Also it represents the deep and growing conviction of youth. The mid-April Gallup poll showed 76% of college youths, 82% of high-school youths, and 73% of grammar-school youths favoring Universal Military Training. This same poll showed 77% of Americans in all age levels and in all callings and occupations favoring UMT. Veterans voted 83% for the measure, and women 75%.

"I respect and appreciate those who disagree with me. Perhaps I am not unreasonable in asking for the same consideration. On the President's Civilian Advisory Commission were five outstanding Protestant laymen. These men believe that they represent the great majority of fellow churchmen."

# General MacArthur

· Repeatedly I have heard it affirmed that General MacArthur is a Roman Catholic-but that most people do not know about it. Is this correct? SHELDON, IOWA H. B.

I am glad that "nost people" are not concerned with such unworthy gossip. A man's faith is a personal matter between him and his God. General Mac-Arthur is an Episcopalian, reared and confirmed as such, and a devout member of his church.

# Dangers of Repeal

· Do you not think that liquor should be taken out of grocery stores where children can go and make purchases? Our town is in this campaign. ARLINGTON, VA.

I. C. Y.

I agree! Here is another painful thing that came along with the repeal of Prohibition. We were promised that the saloon would never come back. It hasn't, but what has come is immeasurably worse! Also, we now have barmaids. Before the repeal of Prohibition, never in any era since Revolutionary times have there been girls and women dispensing liquors in public places.

# Vacation Church School

• In our community we dispensed with regular Sunday-school sessions last summer, but conducted a very successful vacation church school. What do you think of this plan?

I strongly favor the vacation church school but I do not believe that Sunday schools should be discontinued during the summer. In some communities it is possible to conduct a union school. In my own experience it has been found wise to adapt the plan to summer conditions, but there are children and older people who do not go away and who should be given the continuing attention of the church.

# Oriental Religions

• Since Oriental religions are also based upon the conception of one Supreme Being, although their forms of worship differ from ours, why should we Occidentals be intolerant? Why should we term Orientals "heathen"? SIERRA MADRE, CALIF. H. R. P.

Certainly not all of "us" term all Orientals "heathen." Definitely they are not. I agree with the implications of the questions. Name-calling is not becoming to any person and it is particularly unbecoming to a Christian. Missionary programs should be, and I believe generally are, constructive and positive rather than negative.

# Change Indicated

 My two children attend a Sunday school regularly, but their teachers drink and smoke, and one of the most honored members of the congregation is known to be a wealthy bootlegger. Should we change our membership?

Surely you don't need to ask me that question. If half is true that is affirmed in the letter which contains the above question, then this particular institution is something else than a church anyhow.

### H. G. Wells

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• After reading H. G. Wells, I am much troubled. What is your opinion on what he says about immortality? RUSHVILLE, ILL. H. B.

I have never found H. G. Wells a reassuring guide in spiritual and religious matters. He was a brilliant novelist and, indeed, a very great man, but when I want to know about the future life, I read from other pens. Particularly I read the Gospels and the words of Jesus. For me the first verses of the 14th chapter of St. John are completely convincing and quite satisfying.

# Who Wrote the Bible?

• Recently I was criticized because I said that I believed the Bible was written by "holy men of old, inspired of God." What do you think?

REPUBLIC, WASH.

H. F.

I think that yours is the right answer. Certainly various men wrote the Bible, but God did inspire them.

# Responsibility for War

• As to peace and war, isn't the man who helps keep the gun on his brother's shoulder responsible, too?

LEEDS, MASS. E. R.

I agree with you that the man who helps keep the gun on his brother's shoulder is just as much responsible for what happens when the gun is fired as is the man who fires. The only way for any of us to stay out of war and its responsibilities is to keep war out of the world.

### Reincarnation

• I have just heard a clergyman say that reincarnation and a "second chance" are contained in the Gospels. I cannot find them in my reference Bible. Can you?

BAY PINES, FLORIDA E. B. S.

No, I cannot. I, of course, do not know just what this question means, but I am assuming that "reincarnation" and "second chance" mean to the one asking the question what they mean to me.

# Virgin Birth

• If you were on a missionary board and I applied to go as a missionary, would you vote to send me if you found I did not believe in the virgin birth of our Lord?

SANTA BARBARA, CALIF. H. H. P.

If your church believes in and teaches the virgin birth of our Lord, then I certainly wouldn't send you to the foreign mission field—if you disbelieve. Frankly, you shouldn't ask the board to send you.



The Rev. Samuel Moffett, Ph.D., arrives with his wife in China

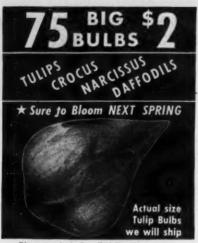
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# A Bible for the Empress

By HARRIET RASOOLI-SA'EED

N APRIL 21, 1947, the Reverend Mrs. Tamaki Uemura was conducted to the Imperial Palace in Tokyo in an imperial household car. Across a table scarfed with chrysanthemum-crested satin she handed the Empress a Bible bound and encased in fine hand-tooled leather. On the illuminated presentation page were written these words:

'We present to the Empress of Japan, with affectionate regard, our most precious possession, The Holy Bible, which expresses the faith by which we live, the hope that undergirds our purpose and the love that unites all mankind. From the Women of the Presbyterian Church of the United States of America, in the year of our Lord 1947."

A whole sequence of events and months of preparation led up to this simple yet significant gift. Mrs. Uemura had been the first Japanese civilian to leave Japan after World War II. Her permission came directly from General MacArthur and the Department of State in Washington. She came by invitation to the quadrennial meeting of the National Council of Women's Organizations of the Presbyterian Church of the U. S. A.

Before her departure from Japan, Mrs. Uemura's forthcoming trip aroused widespread curiosity and

interest. Madam Sekiya, Lady-in-Waiting to Her Majesty the Empress and an ardent Christian, talked enthusiastically of it to the Empress. As a result, the Empress instructed that an audience with herself and the Emperor be arranged for Mrs. Uemura.

In their conversation the Empress asked Mrs. Uemura why she had been invited to the United States. Mrs. Uemura replied that a group of Christian women had invited her because they believe that Christian fellowship is a bond so strong that war between nations cannot break it. The Empress, obviously moved, rose and withdrew to her private suite. When she returned she bore in her hands a small gold-and-lacquer jewel casket. This she gave to Mrs. Uemura, and instructed that it be presented to those American women.

GESTURE so delicate and charming naturally required a well-considered response from the women of the Presbyterian Church. A committee was appointed to choose a gift for the Empress. Since this was an unprecedented situation, there were no funds that could be drawn upon for it; the cost must, therefore, be modest. They wanted their gift to be simple but beautiful, and at the same time expressive and meaning-

1970 CAHUENGA BLVD., HOLLYWOOD 28, CALIF.

ful. Many possible gifts were discussed, but only one seemed fitting; they would give her their most precious possession-the Holy Bible.

Mrs. Rex Stowers Clements was given the responsibility for preparing the gift. Because of the etiquette involved in making a gift to a member of the royal family of Japan, the preparation of the gift could not be publicized. But as news of it began to seep out, contributions began coming in-contributions which seemed straight from the heart.

Mrs. Clements was determined at the outset that the Bible should be bound in red leather. But a look into the significance of colors at once told her that red was impossible. If it did not exactly match the red used by the Japanese royal family, it would show discourtesy.

White could not be used because it is the color signifying mourning in the Orient; black was ruled out on similar grounds since it is known to be the sign of mourning in the Occident. Yellow was impossible because it symbolizes China. Blue could not be used since it is the color used by the Shinto priests of Japan; nor green, because it is the symbolical color of the Buddhists.

There remained purple. Purple seemed entirely fitting since it is the classic color associated with royalty. But no sooner had purple been decided upon than it was discovered that purple leather of a quality fine enough for detailed hand-tooling was almost non-existent in America.

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THE artists who had been chosen to do the binding and tooling joined in the search. They finally got wind of a tramp steamer coming from England carrying a small roll of Nigerian oasis leather in which there might be some purple. The ship arrived in New York harbor only to be tied up long weeks by the shipping strike. At last word came on a penny postal card: "The oasis leather has arrived . . . and there is purple leather waiting for you." The problem was solved.

Next came the question of design. Oriental taste prefers that a sacred object be of beautiful simplicity and contained in an elaborate case. The cover of the Book, therefore, was done virtually without decoration except that of line and lettering.

The case, which opens like a book, is of the same purple leather. The case's cover design is a rose-window motif taken from a seventeenth century catalogue of historic French bindings, and is exquisitely handtooled into the leather with red and gold filling. The case is lined in rich purple velvet. The Bible is enfolded in a case of water silk within the outer case. THE END

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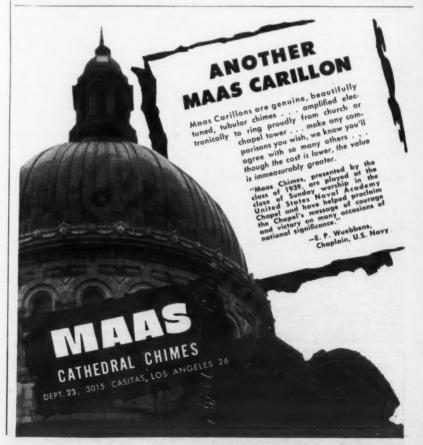


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# STRENGTH Makes Responsibility

Now that Spiritual Mobilization has become an important, strong, inter-denominational, nation-wide movement great responsibility is felt by those who are directing it and help is sought in forming policies.

The Members of our distinguished Advisory Board will help. Our paid Staff Members have many ideas. But we want the benefit of the thinking and experience of every pastor of a church in America.

Presently we are engaged in a great push for 5,000,000 new voters in the nation. Many who read these lines are now active in that campaign and their efforts give promise of actually accomplishing that goal.

But, time marches on! Registration times will soon be passed in the several states. Soon the election will be over and our leader will have been determined. Then what? What is the next great emphasis for this powerful organization which has been developed to champion capital Freedom? Could we have ten thousand suggestions? The Director would have them listed and take them on his vacation with him and would promise to emerge from his brother's Kansas Farm with some carefully thought out patterns for Board consideration.

So, if you are one who has been saying 'Freedom is in peril but there is nothing I can do about it"—stop saying and start thinking. Pass along your suggestions, addressed to my personal attention at the address below. Let's make our policy forming a cooperative endeavor. That will help Spiritual Mobilization fulfill its destiny and be a truly helpful friend of Freedom in this Freedom abandoning age.

JAMES W. FIFIELD, JR. D.D. Pastor First Congregational Church of Los Angeles Director Spiritual Mobilization

# Advisory Committee

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# Sunday School Lessons

BASED ON THE INTERNATIONAL UNIFORM LESSONS

By Amos John Traver

• Sunday, July 4th COURAGE TO SPEAK TRUTH I KINGS 22:5-9, 13-18, 26-28

WHO REMEMBERS the name of Micaiah, son of Imlah? Only a few of those who belong to our churches and Sunday schools could identify him. Yet Micaiah was a hero, the kind of prophet democracy most needs. He was God's man, so well acquainted with God that he knew His will, and so loyal to God that he feared nothing except failure to speak God's truth. God has a plan for nations as well as for men. The nation that accepts this plan is the nation that deserves security. Our liberty will live if we are willing to test our national policies by God's truth.

Jehoshaphat, king of Judah, and Ahab, king of Israel, were considering a united attack on the armies of Syria. It was an unnatural alliance, for Jehoshaphat was a very good king, while Ahab symbolized all the most evil traits of an Oriental monarch. Ahab kept up the fiction of seeking to know God's will. He had 400 hand-picked prophets who always would tell him that God wanted him to do just what he wanted to do. They put on their act before the two kings, assuring them that God would give them victory against Syria. One of them, named Zedekiah, made a set of horns of iron and pranced up and down before them, showing how they would devastate their enemies. Jehoshaphat was not satisfied.

"Don't you have at least one prophet who will tell us the truth?" he asked. "Yes," Ahab answered, "there is Micaiah, but I hate him, he always tells me what I do not want to hear." He sent for the man who could not tell a The messenger who summoned Micaiah, warned him that he better agree with the 400 false prophets. Micaiah's first word to the two kings seemed to yield to the warning but was full of irony. "Sure," he said, "go on to the war if you want to." Even Ahab understood that he did not mean what he said and since Jehoshaphat was present, insisted that he speak the truth.

Micaiah's answer was to report his vision of the armies of Israel and Judah scattered like sheep before the wolves. Ahab angrily turned to Jehoshaphat saying, "Didn't I tell you what he would say?" Then he sent Micaiah off to prison. Disguising himself as an ordinary soldier Ahab went to battle

while Jehoshaphat rode in his kingly armor. No doubt Ahab's conscience told him that Micaiah might be right and he thought he could escape by his disguise, if defeat came. Instead, a stray arrow killed him, while Jehoshaphat survived.

How VERY CHILDISH it is to think that our friends are those who always tell us what we like to hear. Ahab made the same mistake with Elijah as he did with Micaiah. After he and his evil queen, Jezebel, had secured the death of Naboth and taken possession of his vineyard, Elijah met Ahab on the way. Do you recall Ahab's greeting? "Hast thou found me, O my enemy?" Our enemies are not those who tell us the truth, however unpleasant.

It is childish to think that the truth can be overcome by imprisonment and persecution. Dictatorships act on this false principle. Truth can not be purged permanently. Even in a democracy we too often vent our anger on those who point out our faults. We shout down the prophets because we do not like their prophecy. Can we become big enough to believe that the truth will prevail? Only then can we have real freedom of speech.

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Might does not make right, neither does majority make opinion. Minorities have proved right in numberless tests of history. The voice of the people is not the voice of God. God's Word is the only safe guide. Our nation will prosper if it tests its policies by the principles revealed in the Bible. The only safe leaders are those who, like Micaiah, know God and dare to risk unpopularity and even death for the truth. Iron curtains cannot shut out the truth forever.

Someone has likened Ahab to the schoolboy who stole the bell clapper in order to stop the school. Another writer suggested nailing the index on the barometer to "Fair" in order to avoid the storm. Luther, who set his life course unswervingly by the compass of God's Word, said, "It is neither safe nor wise to do anything against conscience." May the God-enlightened conscience of our nation be its guide.

### Ouestions:

Emerson wrote, "Our friends are those who make us be what we can and should be." How well do we resist the false friendship of flatterers? How can

we know whom we can really trust?

Is the prophetic note present in the preaching of 1948? Dr. Walter R. Bowie has written: "Only tame men will come into the church if all the church wants is tame preaching." Discuss courage in the pulpit.

# • Sunday, July 11th A GOOD WORKMAN

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EXODUS 31:1-11; II CHRONICLES 1:5, ECCLESIASTES 9:10

THERE is a legend of a certain city. A river divided the industrial area from the homes of the workmen. Along the balustrades of the great bridge connecting the two sections, statues of Christ had been erected. One statue represented Him as a workman, another a carpenter, another a mason, another a lawyer, until there was a Christ for each occupation. Going to work in the morning and returning in the evening, each workman knelt to pray for help to be a worthy fellow workman of His Lord. Was not Jesus a carpenter, His hands calloused with labor?

Bezaleel of the tribe of Judah and his helper, Aholiab of the tribe of San, were good workmen. All God's careful blueprints for the building of the tabernacle and its furnishings would have remained unrealized had there not been consecrated craftsmen to do the construction. That is God's plan for progress. He supplies the raw materials, and endows men with the potentials for turning them into things useful and beautiful. There must be workmen who look upon the stone and metal and wood and see in them God's purpose. There must be workmen who have patiently developed the skills required for good workmanship. How vastly it would change the character of our world if men caught the vision of their partnership with God and put their best into every bit of work they are called upon to do.

Bezaleel had a good inheritance from his fathers. Hur, his grandfather, was one of the two helpers of Moses, when Israel defeated the Amalekites at Rephidim. You may read the story in Exodus 17. The skills Bezaleel acquired were dedicated skills, because he had been brought up to realize the presence of God in his life. He was no hireling, working by the clock and thinking of the pay. No wonder he could build so permanent an altar that it would still be in daily use in the time of David and Solomon. How different is the inheritance of children born in families where the boast is constantly heard that the smart workman gives as little and gets as much as he can. The sense of stewardship to God is the foundation for good workmanship. Bezaleel's first duty was to God. He was "filled with the spirit." (Continued on page 54)



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# Our Native Land

America, our native land,

God made thee wondrous fair,

A land of plenty, of good will,

A home beyond compare.

God keep thee, our America,

A realm of truth and right;

May haughty despots ne'er despoil

Or shroud our land with night.

Not unto us the glory, Lord,

For power on land and sea;

Thine be the praise who made us great,

Who gave us liberty.

Without Thee we would build in vain

The walls 'tis ours to raise.

Forsake us not! Be Thou our might

Through all the coming days.

Thomas Curtis Clark



# · AT HOME

PRESIDENT: If you haven't yet read James A. Farley's new book, you'd better. Not that it will change your politics, but because it will let you in on how American politics and political candidates are actually handled behind the scenes.

One of the cats let out of the bag by Mr. Farley is found in his revealing statement that presidential candidates are often picked by a handful of politicians meeting under the speaker's platform in the convention hall! Harry M. Daugherty said in 1920 that Warren G. Harding would be nominated in "a smoke-filled room." And he was—and what a President! Take it or leave it, the awful prospect is here again, in both Republican and Democratic parties. The people may have nothing whatever to say about who our next President will be.

We don't just get it. Here is Harold Stassen running wild all over the place, building up a popularity that is little short of amazing. And here is the reactionary, stone-blind Republican leadership bending every effort not to get on the bandwagon and win with Stassen, but working day and night to stop him. Stop him for whom? They haven't said, and they will not say. They would prefer to lose with a candidate unable to get the popular vote than to win with a man who has already proved he can get it.

We are not stumping for Stassen. We are only asking that this nomination be a people's nomination, and not the work of a handful of cigar-chewing ward-heelers with axes to grind. And we are saying for their benefit that if they try to put across another Harding deal, there will be a lot of people in this country who will vote for Henry Wallace or Thomas: they're just fed up with the arrogance and stupidity of the grease-monkeys of our two big political machines.

commit control? Months ago, Hollywood started shooting a picture called "The Iron Curtain." It was a faithful accounting of the findings of the Canadian Royal Commission in the famous Russian spy-ring case. Immediately, American Communists went into action.

They put the heat on the producers; they brought pressure to bear on the whoie motion-picture industry: they established picket-lines and talked boycotts and did their best to intimidate local theaters. When the picture finally had its premiere in New York, the Commies staged riots in the streets.

So the American people are not even to be granted the privilege of making and viewing their own motion pictures! It is, we think, a motion picture we should make and see. There are a few bad spots in it-such as one inexcusable slur on Russian courage-but, by and large, it is fair and true. It is bitter medicine to the Communist, but it is more bitter to the American public to learn that they are already being told by Russia what it can have by way of entertainment and education, and what it cannot have! Make up your mind to it, Mr. and Mrs. America: It is already happening here!

COURIER'S CUES: Rumors persist that Eisenhower will run, and as a Democrat. . . . Both political conventions will be long to the point of boredom; deadlocks will come over both candidates and platforms. . . . U. S. troops will leave Korea by fall, maybe sooner. . . . Margarine will win in Senate, butter will lose. . . . Watch for show-down between U.S. industries and strikers; industry has made up its mind to stop strikes, cost what it may. . . . Full plans for wartime controls have been drawn up by the Cabinet. ... The President will ask for first controls very soon. . . Shoes are getting scarcer. . . . Gasoline will not be rationed, for some months to come.

**STRIKES:** There will be more strikes and rumors of strikes until late fall—but indications are that even with these, we shall *not* have as many walkouts as we had in the post-war era.

There are several reasons for this. For one thing, more and more American workers within the ranks of the trade unions are beginning to speak out against the tactics of union leaders. Not only were there railroad workers inside the unions who did not want to go out on the proposed rail strike, there were other unions resenting the fact that the railroad organizations were taking things into their own hands and giving

all unions a bad reputation. Even John L. Lewis has lost power among his own men in the past year.

Then, management has had about all it can stand. Electricians working nights in a plant near your commentator's home are making ninety dollars a night. Plumbers in this section are making twenty and twenty-five dollars a day. With all respect to the electricians and the plumbers, there just isn't any electrician or plumber in this country worth that kind of money.

Their pay is not based, however, on what they are worth; it is based upon what they can squeeze out of their employers. A lot of employers are going out of business; they can't take any more. It can't go on. Either labor quits putting the squeeze on management for more, more, more, or we'll have a depression in this country that will make 1929 look like a Coolidge "year of unprecedented prosperity."

We're not condemning labor as labor; we are not taking up the cudgels for management, which has made many of the stupid mistakes that have made this situation inevitable. All we are saying is that greed is king now, and common sense is on the scaffold. Until those positions are reversed, we'll go from bad to worse.

# · ABROAD ·

ISRAEL: At exactly four o'clock on the afternoon of Friday, May 14th, Prime Minister Ben-Gurion, the grizzled happy warrior of embattled Judaism, called to their feet some 250 Jewish officials and spectators gathered in the Art Museum of Tel Aviv. They sang together the stirring "Hatikvah," the hymn the Jews have sung down the long, long road from the concentration camps of Adolf Hitler to this moment in Palestine. Then Ben-Gurion, in one of the most eloquent silences in history, read a statement.

Only once was he interrupted. The statement he read was one proclaiming the official founding of a new nation in the world; when he read that the name of the nation was to be Israel, the silence was shattered with sustained applause. Thus, after a pause of 2,000 years, Israel is born—or reborn. And Israel, from this moment of rebirth, throws down the gauntlet to Arab armies and airmen who at that very second were crossing Palestine's frontiers, Ave Israel!

It is to be war. British and American diplomats, despairing of settling the question short of war, have stepped off on the sidelines to let these two combatants fight it out. It seems there was nothing else for them to do.

This reporter believes the Jews will win, that the disunited Arabs are a poor match for the patriotic passion of the Zionists. But we shall see.

PEACE? Mankind, sick of hot war and cold war, took sudden hope when Mos-



MAN'S GREAT HUNGER

cow announced that it had accepted the "invitation" of the United States to a series of two-power talks on peace. As quickly as that hope shot up, it came down: President Truman announced that there had been no specific invitation, and no change in American policy toward Russia. He left us all with sick hearts when he said that.

Evidently, Russia took Ambassador Smith's suggestion as an invitation; and evidently, while there may be no change in American policy toward Russia, there has been a change of Russian policy toward us. Attacks on the United States have dropped off sharply in the Russian press; there is evidence of Russian pressure for a Truman-Stalin confab. Moscow may be ready to talk; it is not yet clear that she is ready to change her policy in Europe.

That must change before we can get very far. Such questions as the future of Germany and Austria, the control of the atom bomb, the administration of ERP, must be settled before the gates to peace can even come ajar. And that will take more good will on both sides of the fence than we see now.

Yet, discouraged as we are at the collapse of the "invitation," there is still a ray of light. Something goes on behind the Iron Curtain that is not clearly visible to the naked Western eye. Is there trouble in Russia? Is the will of the suffering majority at last making

itself felt against the brutal minority? It would seem so.

her fourth husband are in London as we write. Lana came ashore announcing sweetly, with the press, listening carefully, that she was "just a poor American girl." Then the stewards began carrying ashore Lana's eighteen suitcases and trunks.

We wonder what the British think of all this. You may remember that there was a little dispute some time ago over a divorced woman marrying a would-be king over there. Now comes a woman to their shores who has been married not once, not twice nor even thrice, but four times. Is she supposed to be our unofficial ambassador of good will? Is our passport department a bit lenient with some American travellers who give us a reputation that is anything but good?

Methinks the British may recall, too, that this movie star was married on the very day when the British king and queen went to St. Paul's to pray, on the occasion of their 25th wedding anniversary.

**ROME:** Now we have a Roman republic in Italy, in the hands of Italians put in office by ballots and not bullets. Italy has been saved—at least for the moment. But lest they forget it, may we remind

Italia that the price of liberty is eternal vigilance? The enemy will try again.

Hardly were the ballots counted and the overwhelming defeat of the Italian Communists recorded when a Red leader remarked, "I fear that relations between the Italian government and the people will soon enter into a phase of acute tension." No sooner said than done: within a matter of hours there was a riot between armed Communists and the police in Milan. The police won, but a Communist remarked that world-wide demonstrations were being planned, and that "not all the police in the world will be able to stop them."

Did you think this attack on the ballot-box was limited to Milan and Italy?

Before we leave Italy, we report the words of Communist Chief Palmiro Togliatti, who says: "The intervention of Catholic Action was the propelling and directing force for the reactionary coalition. It was Catholic Action—with bishops at the center, parish priests and the whole ecclesiastical hierarchy—that was the sinew of the Christian Democrat organization."

The Catholic Church, too, is a world-wide organization.

UNION? Foreign Secretary Ernest Bevin stood forth in the British House of Commons the other day and announced, "The consolidation of the Western democracies in Europe is now actually taking place before our eyes."

It is true. Perhaps too many of us, talking wildly of war, have missed it; but the trend is there, plain as day. Britain, France, Belgium, the Netherlands and Luxemburg are moving hourly into closer political, economic and military union. And at The Hague, the representatives of no fewer than sixteen European nations are sitting right now, talking ways and means for a United States of Europe.

Such a union is more than possible; it is highly probable. There is already a definite framework, provided by the five democracies, on which to build. But those who build will have to keep clearly in mind the plain truth that this European unity they seek can work only as a regional arrangement within a larger world organization. It is not strong enough to stand alone, and can never be. It can succeed only with American cooperation, and that cooperation is at hand.

Alone, these five powers—even these sixteen powers—are no match for Russia; they would be taken as easily as Hitler took them. But with American power, financial and military, they could do it—and bring peace for the next hundred years. The increase of American airpower to seventy groups, and Secretary Marshall's announcement that the United States is considering extending lend-lease aid to the nations now benefiting by the ERP plan, offers these

European democracies the strong right arm they need for survival. It is serving notice on Russia that if she goes to war with any one of these nations, she goes to war with us.

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But the emphasis should be on peace, not war. We still say, as we have said here more than once, that peace can come in our time without war, if the people have the mind for it and the courage to build the will for it across national boundaries. Whatever the leaders of mankind are up to, the overwhelming majority of the people of this world, on both sides of the Iron Curtain, are terrified at the thought of another war. All they need to do is to get that terror firmly planted in the minds of the men who hold the reins of power.

The common people of at least five nations in Europe are doing very, very well at that!

BACK TO ROME: From abroad come two news items worth careful comment. In Poland, three leading priests of the dissident Old Catholic Church have returned to the Roman Catholic Church. They are the Rev. Wladyslaw Faron, primate of the Old Catholics, Bronislaw Jaeger and Antoni Kafel. They bring back to the fold of Rome land and other property worth millions, and they may bring back a large proportion of the 150,000 followers they claimed a few years back. It is complete repentance and return; Catholic authorities are jubilant, hailing this as a blow at sectarianism.

spain: Home from Spain, Dr. Benjamin J. Bush of the Presbyterian Church in the U. S. A. reports that Protestantism is growing there against fearful odds. He says that there are between 8,000 and 30,000 Protestants in Spain, struggling to maintain their faith against riots, mobs, violence and general persecution. They are, regrettably, divided; there are nine Protestant Churches in Spain with less than 1,000 members, and the Baptists are the only ones with resources adequate for real expansion. In union there is strength!

# CHURCH NEWS

conferences: We visited a conference or two this month—specifically, the annual meeting of the National Association of Evangelicals at Chicago, and the Methodist General Conference at Boston.

The Evangelicals had their biggest gathering yet, and they are only five years old. This is easily the largest and most influential body of conservative Christians in the United States. They have a tremendous future, if they find themselves able to concentrate upon positive rather than negative issues. The conservative has much more to say to this hour than the liberal. But we were a little concerned at Chicago with the amount of time and thought that went

into useless sniping at the Federal Council and at liberal groups and other Christians in general. It seemed to us that the Evangelicals should have been concentrating their fire in other and more important directions. Churchmen at large are not going to be very much interested in the stones hurled at the Federal Council; they want the bread of constructive, creative faith.

At Boston, there was of course a denominational flavor missing in Chicago; in their General Conference, the Methodists have built an enormous machine, but the usual political whispering and conniving seemed not so evident as we have known it in other, previous years; that may be because much of the political maneuvering of the Methodists has been transferred to the new Jurisdictional Conference. As a matter of fact, we sensed a definite attempt on the part of the Methodists to get away from their denominationalism and their sectarian politics.

Bishop G. Bromley Oxnam delivered the finest address on church unity that we have ever heard; it was included in his Episcopal address, and it should be copied by every church periodical in America. His horizons were broad: he called for nothing less than the union of all Protestantism, and predicted its accomplishment. Bishop Henry K. Sherill, of the Protestant Episcopal Church, was most optimistic about the reunion of his church with the Methodists. Those two Churches could do it—should do it! We think they will, within a few years.

So, we saw two trends: one toward division, among the inter-denominational Evangelicals; the other toward union, among the denominational Methodists.

FAITH: There's a report from Buffalo, N. Y., concerning a twenty-year-old Pilgrim Christian Tabernacle that has never yet taken a collection. Two decades ago, the story goes, a little group held a series of prayer-meetings, borrowed \$55,000 to purchase a building, ignored "every man-made scheme of church organization and machinery,' and trusted in the Lord to see them through. After twenty years, the debt has been whittled down to \$22,500, and the only money raised to pay it and the current expenses, according to the report, was dropped into a free-will offering box at the rear of the Tabernacle as the folks left after service. The group supports a missionary in Tibet and has sent twenty-six young people into full-time Christian service.

That seems to us to be worth a full evening's discussion in any church. The collection-plate is awkward; millions of us have thought it out of place in a service of worship. It's all right to say that it is a part of the worship, but the clink of coins one minute and preaching Christ the next just don't seem to go together. Thousands of our churches are doing what this tabernacle did—they take no offering, and they get along.

Of course, there are some "bugs" in the idea. What would happen to the foreign missions crusade if every little tabernacle and church went its own way? There would be confusion confounded, in the foreign field. And would the churches ever have anything like a strong, united voice against the entrenched evil of the world? And is it more Christian to pay off a debt piecemeal than it is to pay it off all at once, in one campaign? Is one method more



a little concerned at Chicago with the amount of time and thought that went ing of the quadrennial General Conference of the Methodist Church in Boston.

# METHODISTS AND THE LIQUOR TRAFFIC

EDITOR'S NOTE: Always a self-proclaimed "implacable foe" of the liquor traffic, Methodists show no signs of weakening-as evidenced by the following paragraphs from the Episcopal Address delivered by Bishop G. Bromley Oxnam at the recent quadrennial General Conference of Methodism held in Boston.

THE METHODIST CHURCH has been and is an implacable foe of the liquor traffic. We have sought to understand the alcohol problem, have co-operated with the Yale School of Alcoholic Studies, and stand ready to use the best medical and psychiatric remedies for the cure of the confirmed alcoholic. We recognize that alcoholism is a disease and that the sufferer should be treated as a sick man, not as a criminal. But we refuse to blind ourselves to the moral responsibility for beginnings that lie in the individual who decides to drink, in the home that provides alcohol for adult and youth, in the social practices that make the cocktail the accompaniment of dinners and social gatherings. We are unwilling to close our eyes to the factors that develop the habit upon the part of the individual and of the

We refuse the easy argument that the use of alcoholic liquors is an individual problem. There are some who think that in the decision of the individual to abstain totally or to drink temperately lies the answer

to this question.

But how is the total abstainer's child to be protected from the drunken driver? How are our young people to be shielded from the lying advertisements that seek to associate whiskey with success rather than with the gutter? How are our homes to be made secure against the brutality or indifference of one member of the family who becomes an alcoholic? In what way are we to be saved the heavy expenditures resulting from crime caused by liquor or from the relief necessary to care for those whose income is spent upon drink?

This is not solely an individual question. It is also a social question.

The liquor business has never been able to regulate itself. It fights for grain when the hungry of Europe cry for food. It is owned by those who have but one objectiveprofit. It despoils the magazines of the nation with colored pages by the score, all of which must be paid for out of the returns from the business. It employs a relatively few persons, when profits are considered. as compared with legitimate, constructive enterprise.

We refuse, in the name of individual liberty, to be estopped from achieving the legislative control of this narcotic necessary to protect the youth of the nation from its ravages. We refuse, in the name of temperance, to condone the use of liquor by clergy and laity. We refuse, in the name of fellowship, to relieve from moral responsibility the individual who makes his own decision to drink.

We serve notice upon the liquor industry that we shall seek such regulation as may be necessary to reduce the menace of alcoholism to a minimum and that we shall seek this control through proper legislative channels.

We shall seek likewise, through education, to rear a generation wise enough, in the interest of physical well-being, intellectual freedom and spiritual growth, to realize that the initial stimulation of alcohol soon becomes the fact of deterioration.

"Christian" than another? Just what constitutes a "collection," anyway?

RELEASED TIME: Here's that "released time" bogey up again, like the proverbial bad penny. Something tells us that there will be as much confusion over this one, in a gentler way, as there was over the Eighteenth Amendment.

Reports keep coming in to tell us that school boards and authorities all over the country are planning to go their own sweet way, in spite of the recent Supreme Court decision. It will take another long legal fight to settle the business, and who wants to be bothered with that? Chicago schools are ignoring the Supreme Court decision and the opinion of the state superintendent of education, and going right on with released-time religious education. Los Angeles is doing the same thing. In St. Louis the Board of Education has voted to continue the released-time program of the schools to the end of the school year, and suit has been filed to stop it by the Civil Liberties Union on behalf of one Karl J. Balazas, father of two

Out of all this there may come a law, but we doubt it. This is thin ice for the courts: it involves Church and State, and the politicians avoid that like the plague. This reporter predicts that each community will decide for itself, and that the lawmakers will not interfere to any appreciable degree.

# • TEMPERANCE •

DEFICIT: For once, we're glad to record that Uncle Sam is going broke-in one department of his affairs. The Virgin Islands Company which runs the Bluebeard Castle Hotel in those islands. grows sugar cane and makes and sells rum, just isn't making money; an appeal is before the proper authorities in Washington for a loan of \$7,700,000 to balance the books. Government House Rum, which is Uncle Sam's official contribution to the liquor business, isn't paying off; drinking Americans evidently aren't loyal enough to buy Uncle's product.

One Interior Department executive says Uncle Sam should go on making rum, inasmuch as he collects some \$25.-000,000 in taxes from the trade. To which Representative Coudert cried out that Uncle Sam would collect it anyway. from a private concern, and that there was no excuse for Sam's remaining a

bartender.

If we can't find a better way of making the Virgin Islands solvent, we'd better turn them over to some nation that can. We congratulate those Americans who refuse to buy the product and perpetuate the shame; we request Uncle Sam to limit himself to respectable business.

EDUCATION: One of the strangest testimonies ever presented to any inquiring body was read to the Senate Interstate Commerce Committee during its hearings on the Capper Bill. It was read by Bishop Wilbur E. Hammaker; actually, it was a statement made by Joseph E. Brady of the International Union of Brewery Workers. Said Mr. Brady: "We are working with the U.S.B.F. [?] and the Distilled Spirits Institute, striving to educate the people, the same as I have educated my boys. My oldest boy is 17. He had his first sip of beer when he was 7. He won the American Legion Award from his school. He was president of his student class. And he does not touch beer. And I instructed him on that-the same as I did on his gun when we go hunting-to be careful of his gun because he might get hurt.'

If that isn't asinine, then we're deaf, dumb and blind. Here is a father who admits that he has felt it necessary to educate his own son away from the use of the product out of which he makes a living! Mr. Brady gets his bread-andbutter and clothes and rent and automobiles out of an industry which advertizes beer as the safest of all alcoholic beverages, as "the cup that cheers"-and then he turns to his own son and says in effect, "Look out for it, son. It's dynamite!"

What a business!



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mind the purposes and aims of D. L. Moody. Their one desire is to serve and glorify Christ in directing the many ministries of the Institute...the ministries made possible by gifts of Christian friends.

Recently elected Board members: Dr. H. A. Ironside, Moody Memorial Church, Chicago; and Edward L. Johnson, Vice-President, Bell Savings and Loan Association, Chicago.

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# CHRISTIAN HERALD IS FOR PEACE AT EVERY PRICE!

WE are not for appeasement. We are not for peace at any price. We are for peace at every price.

We favor investing billions of dollars to assist in overseas rehabilitation, for the alternative to giving billions now may be losing all presently. In an atomic age no nation can be free except in a free world. To win the war we threw in uncounted billions and our sons gave their lives. We must risk as much to win the peace.

But this price of peace requires that first of all we demonstrate at home our good faith in declaring for human rights abroad. We support the proposed United Nations covenant with the declaration of human rights. Effective Federal legislation to eliminate lynching and mob violence everywhere in America, to protect citizens in free participation in all elections, and to eliminate discrimination in employment, should be passed without delay.

Russia's greatest weapon is a revolutionary idea, and ideas are not "killed with guns." Following the Czars and their satellites, Communism came to fill a political vacuum. Communism has made an idea work, work with disaster for democracy, work to the rape of freedom, but work nevertheless. Only ideas can at last conquer ideas. Now as never before in human history, democracy and freedom must be made to work. They must be proved greater, more practical, more personal, more human-yes, and more divine than Communism. It can be done! And it must begin here and now.

We are for peace at every price.

SPECIFICALLY this includes a realistic program for national security. We would have America physically, mentally and morally adequate. Without a comprehensive, integrated program of defense, America cannot discharge her obligations to the United Nations, cannot implement the Marshall Plan for Europe's rehabilitation, and in another crisis would again wantonly sacrifice lives. We support a defense program that is a step toward universal disarmament, a program that is against war and toward peace.

But a defense program, however comprehensive, is not enough; and we are for peace at every price.

This price includes aggressively seeking a conference with Stalin, here or in Moscow, as proposed by Bishop Oxnam. Appeasers made of Munich an appeasement, but strong men could make of such a conference as this the first step toward responsible world government. Failing in this, they would finally isolate Russia in her purpose to Communize the world, while they united all free peoples and all who would be free to make democracy everywhere a reality.

We are for peace at every price.

To pay this full price the United Nations charter must be amended and rewritten, and the United States should initiate an early conference to do this work. We stand with Harold Stassen and all others who are committed to this purpose.

Today the United Nations is practically helpless to prevent war. But with or without Russia (we hope with) it could be made mankind's bravest hope for an enduring peace. For a United Nations with sovereign powers could become a world government adequate to administer world affairs. We stand for that, and so declared editorially in January 1940. We believe that such a competent government is now the first imperative and the irreducible minimum for world security.

TODAY all world government groups are united in support of Senate and House resolutions which call for strengthening the United Nations to prevent war. For the first time in American history Congress is discussing world government as a major political issue. Fifteen state legislatures have passed the Humber Resolution which memorializes Congress to take steps toward a "declaration of the federation of the world." Massachusetts is the sixteenth state passing a similar resolution, and all popular polls show a sizeable majority of the American voters favoring such a measure. The Junior Chamber of Commerce, the National Educational Association and other national bodies have taken unanimous. and favorable action. Recently atomic scientists, led by Dr. Einstein, urging a world state, said: "Atomic bombs have been developed to the point where we can't expect to use them . . . and have the human race survive." These scientists support world government "with or without Russia." Also they believe that such a government, even "partial or limited," might convince Russia of a "trend" and that she could not afford to "stay out."

What then is the price of peace? World government to administer world affairs, world

government with sovereign powers, is the answer. We are for world government. We are not for appeasement.

We are not for peace at any price. We are for peace at every price.

EDITOR OF CHRISTIAN HERALD



# Why You Can't ADOPT RARY!

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There's always a big supply, always a big demand. Why then are so few adoptions consummated? Here are the surprising, alarming answers.

By FREDERICK G. BROWNELL

OR some time now you've been planning to adopt a child. You've talked it over with your wife. You are both agreed that without scattered toys and banging doors and the smudge marks that chubby fingers leave on wallpaper your home is unendurably empty. Since God has not seen fit to give you babies of your own, the solution that at once occurs to you is to share the love, the security and the material advantages that are yours to offer with some boy or girl whose natural parents have been unable or unwilling to provide for him.

You may have been helped to your decision by reading that more than 1,000,000 children throughout America today are in need of adoption; upwards of 100,000 in orphanages and asylums, 385,000 under foster care, and at least 600,000 being shunted around among grudging kinfolk. What more natural than that you should decide to welcome one of these small wanderers into your home? All aglow with your generous impulse, you ring up the adoption

agency. What happens? In all likelihood, nothing,

If you're lucky, you may receive a questionnaire to fill out; if you're exceptionally lucky, you may be accorded the favor of a personal interview. But your chances of actually receiving a child for adoption are no better than 1 in 20. Many couples, you discover, are competing for every youngster the agency can place.

IN FACT, many agencies won't even consider your application if you are over 40 years of age or your wife is over 35. Or if you and your wife attend different churches. Or if you have been married less than two years. Or if you already have a child.

Some agencies not only rule out steeplejacks and traveling salesmen as prospective parents, but give preference to carpenters and bookkeepers over bankers and college professors. On the other hand, a few well-publicized adoption services seem to regard a bulging wallet and a celebrated



If this article startles you, don't miss its conclusion next month!

IN PART ONE OF

# "Why You Can't ADOPT A BABY"

the author has pointed up the obstacles between the thousands of children who should be available and those couples who yearn to adopt them.

# IN THE AUGUST ISSUE

Mr. Brownell, who has done one of the most exhaustive jobs of research ever devoted to a magazine feature, will outline the causes behind the situation and what can be done to correct it

# DON'T MISS THIS SIGNIFICANT FEATURE!

name-especially if it happens to be connected with sports, politics or the movies-as the sine qua non for successful parenthood.

Even though you manage to meet all the requirements, the attempt to adopt a baby is apt to prove a frustrating experience. One couple I know were turned down because they failed to attach a copy of their marriage certificate at the time of filing their application. The agency held it couldn't be sure they were legally married!

A second couple applied to a churchsponsored adoption bureau in the Midwest. Nine months later they received a letter: "You'd best go to some other Protestant agency. We place babies only in Lutheran homes.

A third couple got on the waiting list of an interdenominational child-placement service back in 1941. Two years ago the agency told them it was sending a social worker to investigate the fitness of their home. She hasn't shown up yet.

A fourth couple tried to obtain a baby from a foundling home in an eastern state. At the suggestion of a board member, they spent every Sunday for five months at the institution, "getting acquainted with our children." However, every time they made a choice they were told, "We're sorry, but Paula's already been spoken for by a family with a lot of money." Finally they re-ceived a broad hint that a substantial contribution would speed matters up. They withdrew their application.

Assuming you have been interviewed, investigated and accepted, you still may have a long wait. In New York City the average period is eighteen months; in Louisiana it may be as long as four years. As the director of child

placement for one southern state remarked: "A wait of two or three years can be rather discouraging."

As a not unnatural consequence, a good many childless couples have sought to speed matters up by going outside their own state, or even outside the country, to obtain a child. Until quite recently it was possible for American wives and husbands to mail-order a baby from Canada-the Welfare Commission of Alberta acting as proxy in the adoption proceedings and even attending to the delivery of the little stranger to his new home in the States. However, under tightened provincial regulations that's no longer feasible.

In Europe there are several million boys and girls made orphans by the war. Why not adopt one of these? Many people have tried; few succeeded. Of the 1,332 displaced voungsters brought to this country under quota preference by the U.S. Committee for the Care of European Children, exactly twelve have found new parents. The other 1,320 either have relatives in this country eager to look out for them, or else are cursed with family backgrounds so vague nobody can tell whether or not they are legally adoptable. Seven out of ten of these children are Jewish, and most of the rest are presumably Catholic; state laws generally require that they be placed with families of their own faith.

I know one couple who solved their problem by adopting a little French girl, the out-of-wedlock daughter of an American soldier. However, they had to go to France to accomplish it. What's more, the proceedings proved complicated, costly and time-consuming far beyond the average family's capacity.

Partly because the public's appetite for adoptions has quadrupled in the past ten years, child-placement services can no longer cope with the demand. A committee appointed jointly by the Academy of Medicine, the United Hospital Fund and the Welfare Council to survey the situation in New York City, reported in January of this year that adoptions had "got out of hand." They reported that one Manhattan agency which received 1,850 applications within a year from couples wanting to adopt a baby had interviewed 400 of them, accepted 200 for the waiting list, and placed just 100 babies. Another New York bureau received 5,000 applications and placed 175 babies in adoptive homes

Conditions are the same elsewhere. In Rhode Island, a state welfare official informs me, "most agencies don't even take the application unless it is outstanding.

Adoption bureaus excuse this situation by saying, first, that they are in business to serve the needs of children, not to satisfy the public's hunger for adoptive babies: second, that the reason they don't make more placements is because there simply aren't enough children to go around; and third, that the supply would be greater if so many babies didn't find their way into the black market.

However, there is pretty conclusive evidence to show that, under the present system, children's needs are not being met; that the discrepancy between supply and demand is more seeming than real, and that the chief reason the black market exists at all is because agencies are falling down on the job of placing babies.

The child's needs come first: everyone agrees on that. But what are those needs, and how adequately are they being served at present? According to all the psychiatrists and child psychologists with whom I talked, what a child, needs above all else is a sense of belonging-the knowledge that he is loved and wanted-a feeling of permanence and security-the awareness that there are those to whom he can turn for help and solace. These things are vastly more important to his present welfare and future happiness than food, clothing, shelter, or provisions for his health and education. Next to a home with his own parents, adoption offers him by far the best chance of obtaining them.

He can't get them from an orphan asylum. The callous, sadistic Oliver Twist sort of orphanage is-thank God! -a rarity today. But even the best cottage-type institution leaves much to be desired. The modern trend is all away from institutional care except for defectives, delinquents, and children too emotionally disturbed to fit into a normal home pattern. Says a leading child-care expert: "No baby should (Continued on page 59)

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o a ling uld Capable Carrie

By JULE CREASER
ILLUSTRATOR: MITCHELL HOOKS

AKING up was an unpleasant change, and Carrie half unconsciously tried to go back to sleep before she had fully gotten away from it. Her head ached, her throat was raw and hot, and the wider awake she became the more miserable she felt. Her attempt to recapture the comfort of sleep was a failure, and, as she turned over, the little clock on the dresser leered at her, busily ticking toward seven.

Carrie's head swam as she got out of bed. Lloyd turned over, yawned largely,

and blinked at her.

"Time to get up?" he mumbled. Carrie swayed a little, dizzily, as she reached for her housecoat, but Lloyd's glance went past her to the clock. In-

stantly he was out of bed.

He hadn't noticed that Carrie was sick. He never did. Once, a long time ago, Lloyd had remarked casually that of all the world's abominations he hated worse a complaining woman. Carrie, a serious young bride at the time, had taken that very personally and had remembered it. She was seldom ill, but when she was she had made it a point of pride not to talk about her feelings. Maybe that was why Lloyd never noticed them. Anyway, she thought grimly, she wasn't going to start now, and as the sounds of splashing and then the buzz of the electric razor came from the bathroom, she wound her dark braids snugly around her head, made herself presentable, and went wearily down to the kitchen. Carrie was one of those women who look neat at the breakfast table.

The smell of coffee nauseated her as she plugged in the percolator. Her throat ached; she swallowed experimentally and decided she didn't want any breakfast. She'd have to make a pretense of eating, though. This would be Peg's last meal with them, and Peg was sick herself, without having Carrie complicate things.

They had no one but themselves to blame, Carrie admitted. Both of them knew that they had touchy throats and they had known better than to go swim-



"Oh, Lloyd-dear-they're so lovely!"

ming yesterday with that cool off-shore wind blowing. But it had been Peg's last chance before she left, and the children had teased. They had come out of the water chilled, and while Lloyd and the two youngsters had raced up and down the beach to warm up, Carrie and Peg had packed up the picnic things, shivering, even with their beach robes over the wet suits.

During most of the night, Carrie had put compresses on Peg's throat and hot water bottles at her feet. Once or twice she had gargled her own throat, and she had bundled up in a warm robe and slippers, but she had been so genuinely concerned about Peg's illness that there wasn't much chance to think about her-

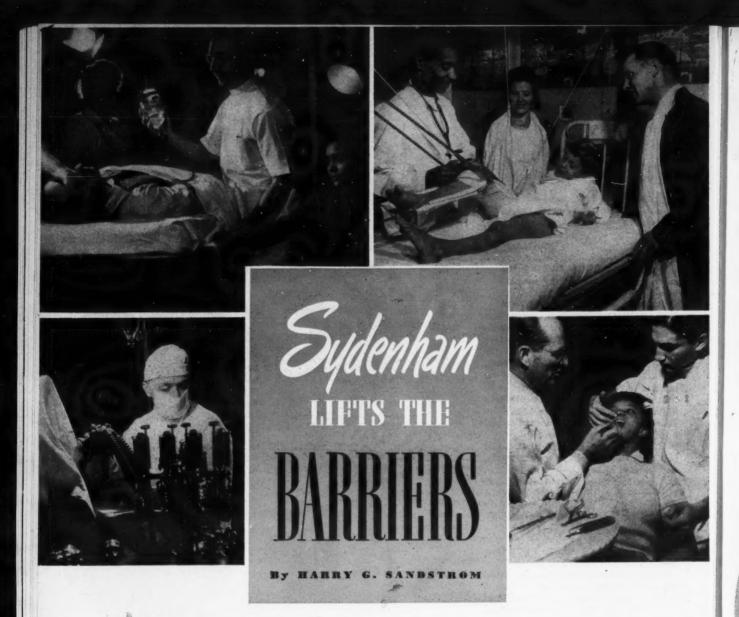
There was a sound as if a Barnum & Bailey troop were coming down the stairs. The door flew open, and it turned out to be only Evelyn and Richard, with Peg between them.

"Morning, lady, meet our favorite aunt." Richard loved to be dramatic.

"You know very well she's our *only* aunt," eight-year-old Evelyn corrected precisely. "Anyway, I don't see why Aunt Peg has to go today. She's hardly got here."

"Evelyn, don't they teach grammar any more?" Carrie protested automatically. She noticed with pleasure how much better Peg looked this morning. Those compresses really helped. She even forgot her own throat for a mo-

(Continued on page 33)



SOMEWHAT melodramatic eleventh-hour rescue, recently, that stayed the closing of the doors of New York's Sydenham Hospital brought nation-wide attention to this unique institution. A voluntary hospital, Sydenham had reached a financial impasse; unless a certain not inconsiderable sum were raised by midnight, the institution would have to close. It was past five P. M. and the emergency fund was still thousands short of the required amount, when a New York businessman stepped before the frenzied board of directors and placed his check for \$25,000 on the table. Samuel Rubin explained he had first heard of the hospital's plight only some hours before. His munificent gesture was inspired, he said, by the fact that his son had been born in the hospital and on that very day some years before.

Yet, it is paradoxical that only because of this little melodrama did the country at large learn of Sydenham Hospital, when what it has been doing since 1943 and what it has accomplished in that time is drama of Shakespearean size meriting banner type on the nation's front pages.

Beginning in the latter part of 1943 this hospital has made a reality of an ideal similar institutions have impressively carved on their cornerstones for the passerby to marvel at, but something they do not practice—the ideal expressed in the battered: "... without respect to race, color or creed." For five years now at Sydenham, Negroes and whites and other races have intermingled as patients, nurses, doctors, administrators, trustees. And there has been no hitch, no friction; everything has worked as smoothly as a jeweled watch. Sydenham has dispensed medical care to all comers and has served as an object lesson in tolerance and interracial working-together. Negroes and whites can work together, can share alike, can live and have their being on an equal footing—they are doing it every day at Sydenham!

Sydenham is the country's first inter-racial voluntary hospital.

H ow much real danger there was of Sydenham having to close its doors forever when, a few hours before the fatal deadline, the magnanimous New York chemist stepped forth and peeled off a neat \$25,000, we don't know. If contrived, it was innocent contrivance in a splendid cause. And contrived or not, it made, in newspaper talk, a good "story" and Sydenham leaped to national attention, where it should have been in the first place.

Sydenham Hospital is located in Harlem, New York's Negro section. There are more Negroes per square mile in Harlem than anywhere else in the world. Let me give you a picture of this: imagine if you will that every subscriber of Christian Herald (390,000 at last count) were living

in an area about forty-five city blocks long by six wide. A little too crowded for comfort, not to mention health, you would say. 'Well, that's how the Negroes are crowded in Harlem, for they number but a few thousand less than the Herald's subscription list. Families are doubled up and tripled up in the dingy, old-law, disease-ridden tenements. The mortality rate is the largest in the city.

All too conscious of this, Sydenham, founded in 1892, decided in 1943 to take a daring step that would permit it to serve this unhappy segment of the population to the fullest extent of its facilities—something it had not been doing up to that time. Sydenham decided to lift the barriers that

theretofore excluded the Negro.

Before 1943 there was no voluntary hospital in the country which allowed a Negro physician on its medical staff; none admitted a Negro patient to a private or semi-private room; a Negro had to accept whatever physician was given him; there were no Negro department heads, trustees or administrators in voluntary hospitals; none provided for the training of Negro doctors; no Negro doctor could send a patient to a voluntary hospital and continue to treat him there.

WITH one fell swoop all this was changed in December 1943 when Sydenham instituted its inter-racial program. Negroes and whites are now on the board and a ratio of one-third Negro, one-third white and one-third as they come prevails for nurses, the medical, administrative and

technical staffs, as well as for the allotment of patients to private and semi-private rooms,

There was little doubt in the minds of the planners of the success of this progressive step; it somehow seemed foreordained. And lo, Sydenham's inter-racial program has been a splendid, shining success from the very beginning.

There were a few, a very few, who gloomily foresaw the program evolving into a Jim Crow set-up; this has most certainly not happened. The number of white patients has increased by about twenty-five percent.

ONE of those "Senator Claghorns" and his ilk would walk pop-eyed through the wards and other rooms of Sydenham. In the wards and semi-private rooms are Negro and white patients, Negro and white visitors, Negro and white doctors, nurses, department heads, attendants; in the offices the races are also mixed. During visiting hours one day I looked into a semi-private room. The white and Negro patients had exchanged visitors—a group of solicitous Negroes was fluttering around the white patient's bed while the reverse was true at the other bed.

Sydenham is a hard-working institution. It averages 65,000 patient-days per year of which sixty percent are ward cases. It maintains one of the city's largest out-patient departments, handling upwards of 35,000 individual treatments a year. Its ambulances make an average of 10,000 calls a year while the emergency department, second largest in the city, handles 36,000 cases (Continued on page 58)



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# Descendants Ancestors?

SERMON-OF-THE-MONTH

By HOWARD C. SCHARFE

ILLUSTRATOR: CHARLES ZINGARO

ARSHAL NEY, the great favorite of Napoleon, was once a guest at a social evening in Nice. Attending the function were most of the bluebloods of the city, and they snubbed the grand old soldier. They were outspoken in their scorn and accused him of being Napoleon's pet. But the old marshal silenced most of them when he bitingly replied: "You are only descendants. I am an ancestor."

What he was saying, of course, was that they were living on the achievements of their forefathers, while he was making his own mark in the world. Some day his great-grandchildren would point with pride to the accomplishments of Marshal Ney; to all of his family that was to follow, he was an ancestor.

As one thinks upon it, that thought is frightening in its significance. It is so easy to be just a descendant. It takes

CHRISTIAN HERALD



so little personal effort, and it can be such a salve to the conscience of those who want to do little. But, in the long pull, it is a fatal attitude toward life.

Descendants in Rome tried it, and Rome fell. Descendants in France tried it, and France fell. Many descendants in America are trying itand history is waiting to see how far the wave will roll before the last chapter is written.

The fact is, we do not dare go on merely enjoying the great nation and goodly heritage handed down to us by our forefathers and our God. We have moved into an era when it is not enough to be a descendant in anything. Democracy will never be preserved by pointing proudly to the events that led up to the passing of the Bill of Rights and saying, "We belong to that." Freedom will never be preserved by waxing eloquent in our review of Patrick Henry's famous utterance, "Give me liberty or give me death." Religion will ' never be preserved by exulting in the roots our country has in Christianity and then do very little but sing of the "Faith of Our Fathers."

These are the marks of decadent descendants, and they are only too prevalent on the American scene.

The year 1948 is demanding people of a very different stripe. This year must have greatness in living if history is to be kind to us. The time is ripe for another generation of ancestors.

Now, this does not mean that we should lose sight of the benefits that have come down to us from our forefathers. In the 51st chapter of Isaiah we find the prophet speaking to the people of Judah just before their return from Babylon. Their spirits were at low ebb. Many felt that the future held so little for them that they would be better to remain in Babylon, Isaiah knew that his people must get a sense of mission again; so he says: "Look unto the rock whence ye are hewn." See the kind of stock you come from. Remember your fathers.

Some years ago an American official was the guest of the President of one of the South American republics. The latter asked his visitor why it was that South America, with all of its great natural advantages, was so far behind North America, even though the southern continent had been settled first. He proceeded to outline the many bounties of their great land: the minerals, the forests, the waterfalls that rival Niagara. The American finally volunteered an answer. He said, "I have come to this conclusion: South America was settled by the Spanish who came here in search of gold, but North America was settled by the Pilgrim Fathers who went there in search of God."

That is the rock from whence we were hewn. It is the light of religious liberty and devotion that has been found in some form on the American scene through many centuries.

Lecomte du Noüy, in "Human Destiny," reminds us that the Chicago Exposition in 1933 was lighted by the closing of an enormous switch commanded by a weak ray of light emitted forty years earlier by the star "Arc-So down through history the light that emitted from the Pilgrim Fathers has found its way among us. The compact of the Pilgrims began with the words, "In the name of God, Amen." What a great way to start any venture!

OME of our personal living might Some or our personal and a practice be different if we made a practice of starting every morning with the words, "In the name of God, Amen." Some of our political moves as a nation, so adroitly handled that we outsmarted ourselves, might have been

avoided if we had looked on the matter not in the light of our own personal gain alone, but in the light of "the

name of God, Amen!"

And surely we would have much great hope for the United Nations, if instead of going about their deliberations like a lot of atheists, they would tackle some of the world's problems "In the name of God, Amen."

ET us never forget that we are descendants from forefathers who believed in a prayer like that. So many of the bounties that have made America what it is are a part of that rock from which we are hewn. From it comes the sacredness of the human soul, the concept that sin is a reality with which we must deal, that God is at work in history and He cares what becomes of us.

The Bible too was a part of the rock. It was that Book, let us remember, that gave us the essentials of the Declaration of Independence and the Bill of Rights. No less a personage than Daniel Webster said that "the Holy Bible is the bulwark of the Republic." It is a great heritage we have in Americaa heritage that has its roots in a religious faith. Please God that none will ever be ashamed of being descendants

And we come, too, from a line of men and women who loved their freedom. The signing of the Declaration of Independence makes great reading. There they were, many notablesamong them John Hancock who wrote his name boldly that George III might be able to read it without his specs. The old bell-ringer who had been told to be on hand to start ringing as soon as word reached him that the declaration was signed, was very pessimistic. "They'll never do! They'll never do it!" he repeated again and again. Then suddenly a boy appeared, running and shouting, "Ring! Ring! Ring!" and the event was history. That bell has rung time and again in America. We are descendants of lovers of freedom, and it is a great line from which we come.

It is important, then, to look unto the rock whence we are hewn. Our ancestors did a noble job of laying foundations. But a people cannot live forever on its memories. Every now and then an era comes which demands not only grateful descendants but daring ancestors who will in themselves become an inspiration for those who

are to follow.

In the Book of Ezekiel we get a picture of God's people in exile in Babylon. Many of them had lost faith in God and were accepting the worship of Babylonian gods. Through the prophet God tells them they will be restored to their former lands. But they must return to the observance of His laws. "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God."

Before another great start can be made by the people of Israel, they must have righteousness, they must be brave enough to dare, they must have a desire to become ancestors again—not merely descendants.

The Lord is pleading with us as He has plead with people through all the centuries, especially in times of crisis. But there are certain requirements we too have to fulfill. Once again we must say, "In the name of God, Amen!"

GOETHE once said, "You must win your ancestral inheritance for yourself if you are really to possess it." That means that this thing we call democracy, this thing we call freedom, must be fought for and won in every generation. No generation can coast on the achievements of its fathers. For there are dangers that confront freedom and democracy and religion and everything else that our fathers knew not of.

In a recent article in Reader's Digest, W. T. Holliday, president of the Standard Oil Company of Ohio, has written some notable words under the title "Our Final Choice." He says: "Already the scientists, in the mere babyhood of atomic power, are talking about bombs a hundred times more powerful than the Hiroshima type, which could blast New York off the earth and kill 6,000,000 people. Just as appalling, the scientists tell us, are development in warfare by deadly bacteria. Whenever a civilization is faced with a new and fundamental challenge. there is only one thing that can save it from decline and fall: its men and women must change their habits of thought to meet the challenge. Either they meet their new world with new thinking or they go under.'

That is the place we have reached, is it not? We must bring in some new thinking. We dare not be mere descendants any longer. Our forefathers could concentrate on a strong America, and, if they did not like the way things were going in the world, they could retreat behind a strong nationalism. But not any more.

We must think in terms of One World today. We have to get hold of the concept that the world is just about as small as the United States was 80 years ago. A threat to the peace of any part of that world has it repercussions here, and is a threat to our peace. Hunger and want in any part of the world that leads to political action has its repercussions here.

The term "my brother's keeper" is much more all-inclusive than it used to be. Christianizing the United States first never made very much sense; today the idea is utterly asinine. The nations of the world are so close toA Stidger Storiette

# 'Whoever Gets This Letter"

MARY was ugly; nothing attractive about her. Nobody knew her parents or her background. They only knew that both were bad.

Thin wisps of straggly hair, a neutral color; awkward, unattractive, unprepossessing, she seemed to have inherited more than her share of bad features and bad attitudes. Nobody loved her in all the Orphanage.

Neither the other children nor the more or less kindly superintendent liked to have her around; yet she was destined to remain there the rest of her life, as far as anybody knew. Other children were adopted. others went to foster homes. When visitors came to the Orphanage, there were "oh's" and "ah's" for the attractive ones. "Isn't he cute?" and "Isn't she darling?" were aimed at most of the youngsters at one time or another. Nobody oh'd and ah'd over Mary. She just stood by and watched, wistfully, hungrily, the attention the others got.

One day one of the gossipy girls reported to Miss Jones that Mary had been seen sneaking out and putting a letter in the crotch of an old apple tree in the backyard of the Orphanage.

The superintendent perked up, for that meant that the unattractive Mary had done some silly thing; perhaps she was writing love letters to an outside boy—and that would mean Mary must be watched.

That night the superintendent slipped out under cover of darkness, reached up to the low crotch of that old apple tree. And, sure enough; there was an envelope.

She slipped it into her pocket, went back to her office, locked the door, opened the secret missive and read the contents. And this is what Mary's note said:

"To anybody who finds this letter: 1 LOVE YOU!"

The time-hardened head of the Orphanage, who had been at that business professionally for more years than she wanted to confess, dropped her head in her hands, and big tears ran down her cheeks as she suddenly realized the hunger for love that was in the heart of that child. The superintendent understood, for she herself had lived a lifetime with that same hunger in her own heart.

-WILLIAM L. STIDGER

gether that we must be working on them all at once or we'll get no place. Communism recognizes it; as a consequence, it is spreading out its fangs all over the world with a new zeal and enthusiasm.

I wonder if those people who talk against foreign missions recognize they are the best assistants the Communists have. There is nothing that would please Stalin more than to have Christianity retreat within the borders of a few countries and leave the rest of the world to him. When he has won that world to himself, he figures he will then be strong enough to take care of us. The old lackadaisical way of Christian living and Christian giving will not do any longer.

And the missionary enterprise is only one facet waiting to be opened in a new way. The race problem, the labor-and-management problem, the entire system of educating youth—these are all awaiting a generation of ancestors. God is pleading with us on these matters as He did with our fathers, but they are more imperative now.

The whole world has stumbled to its feet and it is gazing up the road from which deliverance is to come—and for what is it looking? It is looking for a new generation of ancestors who are prepared to live their lives in a new way. It is looking for a generation that will say with Rupert Brooke, "Now God be thanked who hath matched us with this hour, and awakened us from sleeping," or with General Smuts, "Humanity has struck its tents, and is on the march again."

We do not know what the future has in store for us. We do know that the future is threatening. And we know too that the old methods do not seem to be working very satisfactorily. We stand desperately in need of new life—and the Lord is pleading with us for it.

THE possibility of men living together in peace revolves around the idea Christ talked about long ago. It is an idea forever old and forever new—"the Kingdom within you." The Lord pleaded with our fathers about that, but it has never seemed very practical, and we have been descendants of that attitude. Now He pleads with us again to accept it as the only salvation.

Marcus Dodds once said he had seen a scientist drop one drop of liquid into another liquid and nothing happened. Then one more, exactly like the others, but in an instant everything was changed. So, said Dodds, one more prayer, one more act of faith, may be all that's necessary to change a man.

Yes, probably one more prayer, one more act of faith may do more to change a world than we can possibly believe now. Probably a few more prayers and a few more acts of faith are what makes the difference between descendants and ancestors. The END



Mrs. Edmee Huntoon feels that no one, not even invalids, is utterly unemployable.

# How One Village Finds Jobs

A JOB EXCHANGE THAT WORKS WITHOUT FUSS, FRONT, OR FEES

By EDWARD STANLEY

UNTING a job is a lonely occupation, and it is a lot easier to find one when friends pitch in and help. In Pleasantville, N. Y., the whole town helps through a homemade institution, the Community Job Exchange, Inc. Without fuss or front, the exchange finds jobs for people—and, equally important, finds people for jobs. Last year it found or filled 476 full-time, part-time and short-time jobs.

No charge of any kind is made. The enterprise operates on the same modest plan with which it began eight years ago, and spends about \$11 a week more now than it did then. One parttime employe comprises the entire staff. The total expense this year will come to about \$1,200. In an age of billions that quaint little figure is somehow impressive.

As its name implies, Pleasantville is a pleasant small town of 5,000 in West-chester County, about 30 miles north of New York City. The opportunities for jobs are about the same as those in any small suburb.

In 1940, there were enough people in Pleasantville out of work to trouble Mrs. John W. Frost, the wife of a for-

mer mayor. "It is not a very rewarding thing," Mrs. Frost observes, "to see a trained man drift to a dead end and stagnate on home relief. It seemed to me that a group of thoughtful, responsible citizens might be able to do what the government couldn't do."

Mrs. Frost invited such a group of citizens to her home one evening to discuss underwriting for a year a non-profit job exchange to which any person who wanted any kind of work could apply and not be charged a cent for the service. The other side of the idea was to find persons for the jobs that needed to be filled. This would make it a real exchange between people who wanted to work and those who wanted work done. It was not hard to get the estimated \$1,000 underwritten. Actually, the exchange spent \$800 its first year.

Mrs. Frost had someone in mind to run the exchange—Mrs. Edmee Huntoon, a woman in her sixties, socially prominent, active in various welfare groups. "And I needed the job, don't forget that," Mrs. Huntoon says.

The first action was to make a survey of the jobless in the village. In each neighborhood a responsible, tactful person was asked to report confidentially on people out of work. The local week-lies carried stories, so that everyone would know the plans. An office which cost nothing was found in the village board room. There was a small expense for telephone, letterheads and office supplies. People came in slowly at first, but now it is a matter of course to ask the Job Exchange to find a job—or a worker.

AFTER eight years' experience Mrs. Huntoon feels that no one, not even invalids, is utterly unemployable.

"There are so many things people can do," she says. "No one is ever too old to make a flower grow, and an hour or two a day can make all the difference to a garden. And I remember the 80-year-old widow who came to see me during the war. What on earth could I find for her to do? Well, the Anchor Canvas people did have a job snipping threads!"

Then there is the special group with personality problems of some kind, perhaps alcoholics. "It's a community problem," Mrs. Huntoon says. "Unless someone undertakes psychological re-

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pairs which will restore them to usefulness, most of them end up in the county hospital, a charge upon the taxpayers, wretched to themselves, and useful to no one." Several such persons have been restored to human dignity through Mrs. Huntoon's patience.

Practical psychology has turned out to be a big part of the Exchange's job. People like to come to Mrs. Huntoon's office and talk out their problems. And very often a job is the solution.

To take an example which is frequent, a widow, tired of living alone or in the past, sought employment. Her experience fitted her for housework, which she likes. But she shrinks from the idea of becoming a servant.

"There aren't any menials now," Mrs. Huntoon said. "Education and household machines have taken care of that. And besides, you are a menial only if you feel yourself to be one." Mrs. Huntoon thought for a moment. Then she said brightly, "I just wonder if I don't have a job that is made to order for you." She went deftly through her card index. "These people," she said, holding up a card, "they're elderly, and he isn't very well. They need somebody to run their house. I think you'd like them and they would like you."

Her visitor hesitated, looked out of the window. "I'd want to eat with the family," she said.

Mrs. Huntoon had heard that question before. "I know just how you feel," she said. "I imagine they will ask you to, except when there is company. But let me give you a little advice. Talk at the table is likely to run along in a confidential family way. You might be embarrassed, or embarrass them without meaning to. And anyway, I would want to have my meals by myself. I'd want that time to be my own."

When her visitor left, she was prepared to demand that she be allowed to have her meals alone.

"I guess it must have worked out fine," Mrs. Huntoon says. "She is still there and it's over three years."

MANY inquiries come from young wives who have had business experience and who miss the activity of an office. They want part-time work, and that very often solves a problem for a small-business or a professional man who does not require a full-time secretary. These applicants are one reason why Mrs. Huntoon keeps a sharp eye on the village. She often sees a job possibility before the employer has got around to thinking about it.

When a new lumber yard was starting in business she made it a point to see the manager as soon as she could. "There's a bright young woman who lives just a few blocks away who could do just a dandy job of keeping your books on a part-time basis, if you hap-

pen to need somebody," she told him. The manager's face lighted. "When

can she start?

And, of course, since the disappearance of the traditional handy man, there are many calls for someone to do odd jobs—to mow the lawn, shovel snow, spade a garden, clear a vacant lot, clean house, put up screens, cook a special meal or stay with children for a few hours a day. For much of this work youngsters are well-fitted, and almost

• A "Rate Yourself" Bible Quiz

# Name-Calling



We find in the Bible far more name-calling than we might expect. So much, indeed, that there may well be more than one correct answer to the following questions. Since each is a double-barrelled question, give yourself credit for 5 points for each half. A perfect score will then be 100 points; 75 is a passing grade. (Answers on page 52.)

# Who said it?

- 1. Who called whom "this dreamer"?
- 2. Who called whom a winebibber?
- 3. Who called whom Satan? (And the man was his friend.)
- 4. Who called whom a "generation of vipers"?
- 5. Who called whom "the voice of one crying in the wilderness"?
- 6. Who called whom "a light to lighten the Gentiles and the glory of thy people Israel"?
- 7. Who called whom "the queen of the south"?
- 8. Who called whom "these that have turned the world upside down"?
- 9. Who called whom "a whited wall," and later apologized for it?
- 10. Who called whom "the light of the world"?

-FREDERICK HALL

one-tenth of the exchange's jobs last year went to teen-agers. Mostly the jobs for girls are helping harassed mothers care for children or in housekeeping.

One such job was for a schoolteacher who took her helper away with her summers; this continued for several years, with many stimulating contacts, and the young girl, whose home was most humble, went on from high school into college, something she had never even dreamed of as a possibility.

More spectacular is the story of a boy who at 15 got a summer job paying \$80 a month for helping on an estate—untold riches to him and a godsend to his impoverished parents. His was a seven-day week involving work, with intervals, from 8 a.m. to 6 p.m. but the next summer his monthly pay was \$120. Two years in the Navy then intervened, but when he returned he was paid \$160, and the following year \$170. He is now a student in one of the country's foremost colleges.

The field of the exchange has increased somewhat, since calls for people now come from neighboring towns as well. Mrs. Huntoon tries to fill their requests, but she thinks it would be a good idea if the other villages set up

their own job exchanges.

Most of the money for the enterprise comes from people who have found workers through the exchange. A form letter is sent to them as routine a few weeks after their job has been filled, and a contribution of from \$2 to \$5 is the usual response. In addition, the directors send out one letter a year to the community in general.

It is hard to appraise the value of the Job Exchange in dollars and cents. Since it was started it has found 4,337 jobs of all kinds, full-time, short-time, part-time, vacation. Most valuable by far is the sense of neighborliness it builds, the feeling of mutual responsibility it creates, the family crises it has bridged, and the self-respect of many individuals it has restored or renewed.

The morning I talked with Mrs. Huntoon the Episcopal rector came hunting a dishwasher. The man of the parish, feeling themselves indebted to the ladies for Communion breakfasts and other courtesies, planned to give a dinner which they, themselves, would cook and serve.

"However," the rector said, not quite looking Mrs. Huntoon in the eye, "there seems to be some reluctance in the mat-

ter of dishwashing."

Mrs. Huntoon said she would have a dishwasher on hand, without fail. At the door the rector turned and said, as if an afterthought: "I expect the dishwasher should be a man. If a woman were to wash the dishes some of the ah—" his eyes twinkled—"spiritual values would be lost."

Mrs. Huntoon promised a man.



# YOU NEVER HEAR

# Her Voice

By MITCHELL CURTIS

Levery week, ten million Americans draw new spiritual strength and understanding from the religious programs of the Columbia Broadcasting System. Each week they hear a speaker or a choir from a different denomination. Yet few know about, and even fewer have met, the vital personality behind these programs—slim, brunette Elinor Inman.

As director of her network's religious programs, Miss Inman's work entails.

much more than just arranging for speakers to talk for a certain number of minutes, or choirs or soloists to sing a certain number of hymns. She also must be a bit of a diplomat in explaining some of the problems of radio to her program participants. As, for instance, when Miss Inman told the Archbishop of York to sit before the microphone.

His eyebrows raised and no little shock expressed on his face, the prelate inquired: "But do I sit to pray?"

Miss Inman explained that by sitting he would avoid the possibility of moving too far from the microphone and fading out to his listeners. The archbishop sat.

Miss Inman's job is more difficult than similar ones elsewhere in radio, because it is her rule to allocate her programs among the various faiths and denominations on the basis of numerical strength and geographical distribution throughout the United States.

SPEAKERS are required to submit their scripts in advance, but that is only because radio demands split-second timing. "Every speaker," Miss Inman emphasizes, "is free to choose the subject of his address, with the understanding that our religious programs are devotional and non-controversial." To this writing, she has never had a speaker who tried to ad-lib or wanted to inject controversial material.

During rehearsals and actual broadcasts, Miss Inman is in the control booth with the engineer, and here the speakers and vocalists learn a bit about radio from her. They speed up their delivery if Miss Inman stands up and moves her hand as though she were stirring a bowl of cake batter. Or, if she puts her index finger to the tip of her nose, the speaker is right on time. If she puts her palms together and draws them apart, the speaker slows down.

Miss Inman's mail is one of her greatest satisfactions in life. From shut-ins, persons working in isolated places all over the country, from all strata of life she gets letters which convince her that her work enables her to do more good for more people than any other job she could undertake.

Recently, Miss Inman received a letter from members of a family leading an isolated life on a sheep ranch in the West. "We can't get away to go to church," they wrote, "and your programs mean very much to us. Enclosed is a contribution, and when we have sheared our wool we will send you more."

This contribution and others were returned, because, as Miss Inman explained, "We never accept them; but we are grateful, very grateful, for the thanks."

Miss Inman's sincerity in her work is perhaps most vividly demonstrated in recent events. She was married in February, at the Chicago Theological Seminary, to Clifford Jennings of Chicago. But she is continuing on her job, because both she and her husband feel that her work is too important to leave.

"I want to keep working," Miss Inman says, "so that more and more people unable to get to church in person for one reason or another can go to church over the airwaves." THE END

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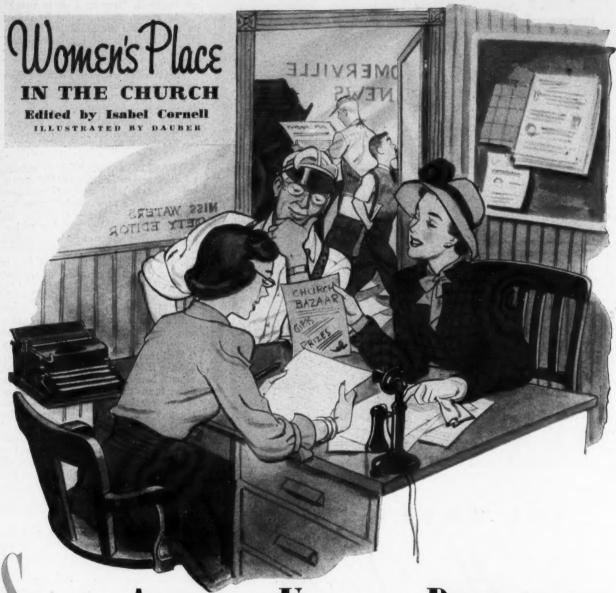
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Sweet Are the Uses of PUBLICITY

Plenty of it for your church and your group activities is a perennial problem. All organizations in church life continually face the question of how they can attract people to participate in their events. A church can't copy a retail business; an ailing restaurant, for instance, can hang out a sign "Under New Management" and make a fresh start with every prospect of success, but a church group has to keep progressing and building, or it will gradually disintegrate.

Publicity is nothing more than free

advertising. People will see the publicity about your group and its activities, understand and believe it, and want to become part of the set-up. The crux of the matter is to make the public want to attend and belong. The fountainhead of good publicity springs from the group itself. It depends particularly upon the sincerity, enthusiasm and friendliness of the directing officers; the prerequisite of any advertising campaign is to have something good to sell. It is up to the program chairman and her committee to plan events that are worth "selling." If publicity at-

tracts a crowd to something that flops, you won't be able to give tickets away the next time, not even for a meal.

You need activities that people want to attend, and a long-term program of action and purpose of existence that will animate the emotional strings of your public. If you, as publicity chairman or committee member or head of the group, are not sincerely convinced and enthusiastic about the value and appeal of your group's plans, how can you possibly convince anyone else to participate?

Just as in advertising, it's perfectly

true that everyone loves success. If there are three doctors in town equally pleasant and professionally capable, you will probably go to the one who already has the biggest practice, whom everyone praises. The most important people to be convinced of the attractiveness of your group are its present members. If they are not "sold" on the organization, you can hardly expect outsiders to be. An enthusiastic membership is its own best source of publicity. Each person becomes a special agent drawing more people into the circle.

The more people you have working on committees, the more interest there will be. When the publicity chairman gathers her committee members together, she "sells" them on the plans and activities to be publicized. This is a very important step. Even in the confines of a private meeting, keep the discussion of plans on a positive, constructive level. Of course you can't expect to interest every person each time, but you want to reach your "market," as the advertisers say, and

consider how you can best let people know the enjoyments and benefits of a particular program. When you write up your publicity, do not beseech attendance, contributions or participation. If the program is so poor that you have to beg people to come, how can you justify your own part in it? The publicity is to let them know what's going on, because you are sure they will be so interested they will set the date down as a must.

Each member of the promotion committee contacts a certain number of people in the group and "sells" them, unconsciously perhaps, through her enthusiasm as generated by the publicity chairman. This is often done by telephone, and should not be considered as just a list of names to be covered as rapidly as possible. While several books have been written on the subject of how to sell by telephone, the essentials that each member of your committee should remember are: Be sure the person called understands who the caller is, what she represents and why she is calling. Since there is no telling

what a call interrupts, be sure to have a pleasant greeting. Consider each call as a brief personal interview, use the person's name, be interesting and persuasive and leave a good impression for future meeting or telephoning.

Then when the publicity chairman and her promotion committee have done a good job and gotten the crowd out, don't let the customers down. It's part of good publicity too, no matter how small or how large the affair, to arrange for a reception committee to see that people have a good time, that they are greeted, introduced, made to feel at ease, seated and served. Later a well-managed follow-up of the affair involves a printed notice telling of the successful event, and personal thanks to everyone concerned with putting it across. Even better than "thank you for your help," is a further remark that "the meat loaf was particularly tasty," or "the vase you found for the centerpiece turned out to be quite a conversation piece." This small investment of friendly courtesy for a job well done (Continued on page 32)

# • The Idea Department: HOW ABOUT A SMORGASBORD PICNIC? •

A LONG the merry highway of hospitality Swediel pitality, Swedish smörgasbord has lost its literal meaning of "bread-andbutter-board" and now brings to mind a mouth-watering display of dozens of delicacies both hot and cold, colorfully garnished and arranged on a large table. Smörgasbord custom calls for you to come to the table and serve yourself as you desire, returning as many times as you wish. You really can't heap a helping of everything on one plate anyway.

Among the many varieties of dishes there are usually several kinds of herring, three or four kinds of other fishsmoked, pickled or plain; three to five salads, assorted meats, egg and poultry dishes, at least three kinds of cheese, up to five kinds of hot chafing dishes of meat, fish or omelettes, platters of relishes, and stacks of the Swedish hard bread, several kinds of dark rye breads

and Swedish crackers.

This Swedish buffet hors d'oeuvres has become so popular in our country that restaurants serving it expect many of the guests to make an entire meal of three or four trips to the bounteous table. So what could be nicer for an outdoor group picnic than smörgasbord with delectable hot and cold dishes? Instead of families bringing and eating their own food, each woman could make one suitable dish. Then the platters, with serving utensils, could be arranged on one large table for general service. Each family could bring their own dishes, silver, napkins and beverages, or a big pot of coffee could be

made on the campfire. Hot foods could be kept warm over a bed of red coals. Fruit and cookies provide a sweet touch to round out the meal-that is, if anyone has room for this.

Service of the food needn't be slow because there is no one starting point on a smörgasbord meal-you can begin serving yourself with any dish you please, and come back to where you left off. In fact as the photograph shows, the Three Crowns Restaurant in New York has its smörgasbord set up on a tiered and revolving table. The guests stand close to the moving shelves and select what they wish as the food goes by.

To serve smörgasbord as an entire

meal, Anna Olsson Coombs in her "Modern Swedish Cookbook" (Current Books Inc., A. A. Wyn, New York) suggests the following menu: Varieties of Cheese, Pickled Herring,<sup>o</sup> Jars of Swedish Caviar, Loaf and Hardtack Bread, Butter, Cold Boiled Smoked Tongue (lavishly decorated with beets and kale), Steamed Spareribs (cut in

°For these recipes from Swedish cook books and suitable for smörgasbord, and a list of New York stores where special Swedish food items may be purchased if you cannot find the ingredients in your local markets, please send a stamped, self-addressed envelope to this department.



. The revolving smörgasbord table at Three Crowns Restaurant in New York.

pieces and served in a mound surrounded by heaps of prunes and apples), Herring Salad (served with whipped cream tinted with beet juice), Mackerel in Aspic, Swedish Meat Balls,\* Omelette or Souffle, Small Boiled Potatoes, Anchovy or Herring Temptation, Coffee and Cookies.

The book, "Smörgasbordet" by Gerda

Simonson (Albert Bonnier, New York) is devoted entirely to recipes and suggestions. For cold tidbits, Miss Simonson suggests stuffing celery with cream cheese mixed with Danish blue or Roquefort cheese and garnishing with strips of green pepper or paprika. Also she mentions hard-cooked eggs with yolks mashed with anchovy paste and a little mayonnaise, a dash of tabasco and a pinch of sugar. Make into little balls and place in whites of the eggs. Carnish with fresh dill or parsley.

Liver Roulade is made with 1/2 pound liverwurst mashed with 1/2 cup whipped cream, 1/2 cup chopped olives, salt and pepper to taste. Cool mixture, shape into sausages and roll in chopped parsley. For a hot snack she offers Chicken Liver and Bacon Tidbit. Divide chicken livers in even pieces about 1/2 by one inch wide. Fold into 1/2 strips of bacon, fasten with a toothpick and fry, broil or bake. For a more substantial hot dish she gives directions for Macaroni and Salmon Pudding° and the famous Swedish Meat Balls. For cold dishes there are Ham Loaf and Chicken in Aspic, Chicken and Walnut Mousse.\*

Each dish in Swedish cooking is prepared with an eve to color and form, and even the simplest platter is made to look appealing and artistic. Miss Simonson concludes her book with some ideas for garnishing. "Green

borders," she says, "are easily arranged by using any of the following, obtainable all the year 'round: parsley, lettuce, watercress, chicory, escarole, cabbage, celery tops. Furthermore, such vegetables as radishes, beets, carrots, parsnips, celery and turnips cut in fancy shapes like roses, fans, combs and leaves, and then kept in ice water until they spread to pretty shapes, make excellent and colorful decorations. Gelatin in small molds or cut in various figures, red and green peppers, pimentoes, tomatoes, eggs, black, green and stuffed olives-all can be used to

While there are no limitations on what to include on the smörgasbord table, no good Swedish cook would omit certain specialties such as Herring Salad, which is a must. According to Inga Nyberg in "Good Food from Sweden" (M. Barrows, New York), Sillsalad is made of 1% salted herrings. skinned, filleted and soaked overnight. Dry herrings, remove bones and dice: Mix with 1% cups finely diced cooked meat, 1% cups diced beets, 1% cups diced cooked potatoes, one minced sweet pickle and 2 raw apples, diced. Add 1½ tablespoons sugar, ¼ cup vinegar, ½ teaspoon white pepper. Pack into a mold rinsed in cold water. Chill. Turn out and garnish with hard-cooked eggs with the white and volk chopped

separately.

A hearty potato salad is usually on the table too. Here is one, all potatoes -no fish for a change-from the "Princesses' Cook Book" by Jenny Akerström (Albert Bonnier, New York). For 6 servings, combine 5 tablespoons oil, 21/2 tablespoons vinegar, one tablespoon water, 1/2 tablespoon sugar, 1/4 teaspoon each of salt and pepper; shape or stiruntil well blended. Arrange in layers 3 cups cold, cooked potatoes cut into fine strips, 3 pickled beets cut into strips, ½ cucumber or pickle diced, one apple finely diced, add a few capers and a little of the dressing between the layers. Allow the salad to stand in a cool place to marinate, about 2 hours. In the meantime drain dressing off once or twice and pour over salad again. Serve to accompany any cold sliced meat or fish. Variations: Omit the water and add one teaspoon prepared mustard to dressing, or add herbs such as chives.

Some of the dishes that seem familiar but are prepared Swedish style are: Smoked Salmon Mold,\* from the "International Institute Cook Book," Cabbage Salad, from the "Cook Book of Popular Norse Recipes," Cucumber Salad, from the "World Wide Cook Book" by Pearl Violet Metzlethin. Her suggestion for small new potatoes is never to peel them—just brush and scrape, boil, roll in butter and sprinkle with parsley or dill.

# PIN-MONEY PLANS

NOT just a suggestion, this pinmoney plan, but a successful moneymaker for the Macleod Circle of the First Congregational Church of Poughkeepsie, N. Y. Aprons, aprons, aprons! Seven thousand aprons in five years made enough profit to pay the yearly circle pledge, contribute \$1600 to the redecorating and modernizing of the church, paint and paper the elevenroom manse, provide a new sink, and carpet the stairs, as well as provide the usual contributions for Scouts, flowers for the sick, etc.

You have all made and sold aprons, but probably not so many so profitably.



When I read Mrs. Lloyd Spoor's letter telling of the success of her group's apron project through sales to their friends, gift shops and the local department stores, I knew that the aprons must be very nice ones, and so they are. The photograph shows some of the best selling of their six or eight models. Made of good quality percale, they are carefully finished and bound with contrasting binding, ties reinforced and seams double-stitched, no raw edges showing. Prices range from \$1 for the little sewing apron with padded needle-holder, scissors pocket and open front panel for sewing materials, to \$1.50 for the small bib top and \$2 for the large practical model. Even these are tailored with a dart at the center front of the bib for better fit. The special five-gore, half aprons, called "Gone with the Wind," are made exclusively by Mrs. Charles Closson, chairman of the Circle, who has sewed almost 1600 of them. The profit on each apron is from 50¢ to 75¢ over the cost of the materials. This is a small mark-up which makes these aprons much cheaper than those of similar size and quality in a retail store. And of course these aprons are much better made and have a longer life.

One of the most ambitious of all the Circle workers is Mrs. Spoor's mother, Mrs. A. Hart, who was 92 on her last birthday. She enjoys good health, although deaf, and she is anxious to keep busy, particularly at making things. Mrs. Spoor wrote us that she had quite a problem to provide something for her mother to do that wasn't too hard on

her eyes.

Aprons were the answer, and aprons have been keeping Mrs. Hart happily occupied for the last five years.

We have had patterns made for the MacLeod Circle aprons which we will be glad to send you on receipt of your stamped, self-addressed envelope. Should you wish more designs for an apron project of your own, there is a new booklet of twenty-one apron designs published by the Spool Cotton Company and sold at most notion counters. For this booklet (No. S-20) send a dime with your request to this department, if you cannot find it in your local store.

ASK any lady, young or old, to make some candy to be sold at a church bazaar and nine times out of ten she will whip up a batch of fudge. Now good fudge is always a sure-seller yet what indignities against good taste are perpetrated in the name of fudge! Good fudge is firm and creamy, not dry, hard, grainy or flavored with the essence of scorch. Apparently anyone, experienced or not, feels that she can make fudge—and always does for the church. There is no trick to it except to be able to read and follow directions exactly. You need not feel that such

direction-following is beneath your skill as a cook. Try this recipe:

CREAMY FUDGE: Use 2 squares baking chocolate. Add 2 cups sugar, % cup milk, 2 tablespoons light corn syrup. Cook slowly, stirring just until sugar is dissolved. Continue cooking, stirring occasionally to prevent burning, until candy forms a soft ball when dropped in cold water. Remove from heat. Do not stir or beat. Add 2 tablespoons butter or margarine. Cool to lukewarm, and add 1 teaspoon vanilla, ½ cup chopped nuts if desired. Beat until fudge becomes very thick and starts to lose its shiny look. Quickly turn into slightly greased pans. Cut into squares when firm. This recipe makes 1½ pounds candy.

# • CONVERSATION PIECE •

RECENTLY a reader asked for suggestions on items, besides dish cloths, for her church group to sell! Something that women would buy for gift giving. Here's an answer—the new "Bobbie Burns" tablecloth with its border of his famous words of Grace, done in Scotch-thistle decorated lettering. Around the cloth you can read: "Some hae meat that canna eat, an sae the Lord be thankit. Amen."

The center of the damask-finished cotton cloth is of checked plaid, the border of wide plaid. The 52-inch-square cloth is available in four color combinations: red with blue, blue with red, green with red and gray with green. The first mentioned color of the combinations predominates; the background for all is white. You can buy the cloths in lots of one dozen at \$3.50 per cloth, sell them at \$5 each, making a clear profit of \$1.50 or \$18 on the dozen lot.

For the details of how your church women's group can make good pin money selling Bobbie Burns' Grace tablecloths, write Department V, Fiatelle, Inc., Empire State Building, New York 1, N. Y.

# **INFORMATION PLEASE!**

HERE'S my chance to ask questions. Editors like to receive answers once in a while instead of always furnishing them to the readers. This month's question should interest many of you, judging by the response to the mention in this department of the booklet of ideas for re-using cotton bags. ("A Bag of Tricks for Home Sewing," 5¢ from the National Cotton Council, P. O. Box 18, Memphis, Tenn.)

Question for July: What use do you

Question for July: What use do you make of items usually thrown out, discarded or considered expendable? For instance, the cardboard containers for milk, ice-cream cartons, the wires from milk-bottle caps, orange bags, tin cans, baby-food jars, etc. Have you found ways to salvage any of these "worth-

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less" articles for use in church work, home use or for sale?

The best ideas and suggestions will be published in the November issue. Send your suggestions this month to: Answers, Woman's Place Dept., Christian Herald, 27 E. 39 St., New York 16.

# • BOOKLET REVIEW •

EMBERS of sewing circles know how often the problem arises of making over old clothes into smaller sized "new" ones. No material that can possibly be salvaged should be discarded, with so much need for clothing both at home and abroad. To help you make the best use of what is available, send for the Government booklets. "Knitwear Makeovers," catalog No. A 1.38:575 at 5¢ a copy; "Makeovers from Coats and Suits," catalog No. A 1.38:545 at 10¢ a copy; "Makeovers from Leather, Fur and Felt," catalog No. A 1.38:614 at 5¢ a copy. Send your request with the money to the Superintendent of Documents, Government Printing Office, Wash. 25, D. C.

# The Uses of Publicity

(Continued from page 29)

pays surprisingly large dividends. The church bulletin is the handiest form of publicity. Here the notices of events are usually brief. Be sure to include all the details a person would need to know to attend: name of the group, occasion, hostess' name, address, phone, whether advance arrangements must be made, etc. The church secretary will appreciate it if you have this information clearly written or typed. and presented in time for checking before it goes to the printer. If there is room for more than just the facts, use a few descriptive phrases to spark interest

In newspaper publicity you can go further than the basic who, what, when, where and why—the five W's that are in the opening paragraph of a good news story. When you are appointed publicity chairman it is smart to make a date with the society editor of your local paper and learn how far in advance your material must be received for publication, how much farther in advance pictures must be submitted, what is the daily deadline, what types of events the paper considers important enough for a reporter or photographer to attend, and so on.

The editor will usually be glad to take time to discuss these things because it will make her work easier if you submit your material in the most usable form. She will probably tell you to check and double-check your information, spelling of names and dates. Get your information from the people directly concerned, verifying any doubtful items. If you cannot be present at some function, ask someone beforehand to make a careful factual report for you. Putting your name, phone number and organization name on the first page of your story makes it possible for the editor to call you if necessary. Your story should be typed double-spaced, on one side of the paper, pages numbered; if written by hand it must be legible and neat. The editor will edit your story if she feels it to be necessary. But if you have done a good job, it may go in exactly as you have written it.

If you are planning to have a speaker, for instance, learn all you can about him. These details make good reading and attract more interest than the simple announcement of a person's name. If your group has a special theme for the event, or it celebrates a particular date, or it is boosting a worthwhile cause, make the most of this. On a big affair, plan for at least two advance notices to arouse your public. Of course, you never submit the same material twice. The first story is usually the notice of the group's future plan, the second story can elaborate on the program-what use will be made of the proceeds, the background of the speaker, cast, or panel of experts, etc.

The publicity after an event is just

as important as the advance tooting. You want to remind the people who attended that their time was well spent,

In writing up a speaker, pick several sentences of her talk that summed up her theme, then start your story with this direct quotation, continue with a summary of the speech, adding more quotes that are particularly meaningful. Follow with a description of the meeting, who presided, what else was done, refreshments, etc. When you are listing women on committees be accurate as to the spelling of names, and be sure to use the husband's first name or initials when referring to a married woman. This also applies to widows who continue to use their husband's first name. Divorced women frequently use their maiden name before their married name-Mrs. Forbes Iones, for instance. If you want to refer to a lady known by her own first name and married name-Eleanor Roosevelt, for instance-do not put the Mrs. before it.

Photographs for newspaper use should be clear, well-lighted and have sharp contrasts. A glossy print is best for reproduction. A blurred artistic shot comes out very poorly on newspaper stock, and a snapshot is usually no good at all. The size of the picture is not important if it is a good one. It can be "blown up" to fit the space. When a photographer comes to take a picture of your affair, tell him what's on the program and any celebrities present, any picturesque or unusual costumes, scenery, decorations, props. Then let him decide what will make the best photograph, and how to pose it. Incidentally, the more advanced the notice you give the paper of your affair, the more apt you will be to have a photographer on hand.

If your affair warrants a reporter or the society editor's attendance, ample notice is necessary so she can plan her day. If tickets are necessary, ask her how many she would like, particularly for an evening entertainment. Of course, she must be seated advantageously, be introduced to the officers of the group, the guests of honor, those on the program, some congenial people who will give her the best impression of the group.

However, most of the time you, the publicity chairman, will be the reporter. You will be surprised how often your entire piece will go in as you have written it, if you try to do a good job, tell all the five W's at the opening of the story, include first names and initials with all the names, select some timely phrase to highlight the event, and use interesting details to fill in the background. After all, it saves the editor a good deal of work when a well-written news story comes to her desk.

In a future issue, there will be a discussion of other forms of publicity that may be used by a church group.

# LARGE QUANTITY RECIPE FILE Basic Cream Sauce

(For Creamed, Au Gratin and Newburg dishes)

Recipe for one gallon, medium-thick sauce, thin as desired with hot milk. Use half margarine if desired in place of all butter. Melt one pound butter over very low flame, stir in 2½ cups flour, and 2 ths. salt. Braise together for a full 10 minutes by the clock, constantly stirring with a wire whip. Have one gallon of hot milk ready on steam table or double boiler. Pour in milk and stir up fast. Bring all to a boil again. Cook another 5 minutes to blend. Keep hot in double boiler or bain-marie. As binding sauce, use ½ to 1/3 cup sauce to ½ cup solid food.

Tip: If Cream Sauce separates through lack of stirring or over-heating, recook with cornstarch, using ½ cup cornstarch dissolved in a little cold water to each quart of the cream sauce. Cook in a heavy sauce pot over very low heat, stirring constantly until smooth. Cool and chill before storing in refrigerator. It will keep several days if tightly covered.

-Courtesy "How to Cook for Profit," by Gray and de lo Padua.

# CAPABLE CARRIE

(Continued from page 19)

ment, hurrying back and forth from stove to table. She set the dish of steaming, crusty French toast and platter of ham, fried to a delicate pinkness, on the table just as Lloyd came downstairs.

Lloyd was one of the deliberate, dependable men, who never hurry, but who usually get where they are going, and on time. Carrie thought loyally that it was wonderful to have a husband you could really respect. Sometimes she couldn't help wishing he would notice her a little more, but he wasn't the demonstrative kind.

The sun shone past the gay plants on the window sill and fell in golden paths across the pretty breakfast table and the five people who drew their chairs into place. There was a cheerful little clatter of silver on dishes, and the aroma of appetizing food. Carrie was a good cook. Everyone said so. Everyone, that is, except her family, who really never thought much about it. And, with the perversity of human nature, the praise of other people all turned to dust and ashes for her, when Lloyd and the children sat down to a delicious meal and ate it as if it were beans and macaroni out of tin cans.

Peg noticed, though. She had lived in a boarding-house long enough to appreciate good food. Carrie saw with relief that though Peg looked a little wan and white this morning, she was eating heartily and seemed to be feeling much better. But Lloyd was eyeing his sister with concern.

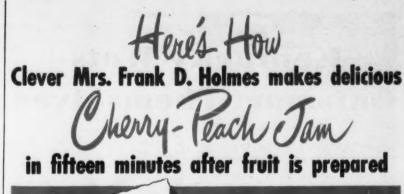
"You don't look too good, Sis. Did we tire you all out?"

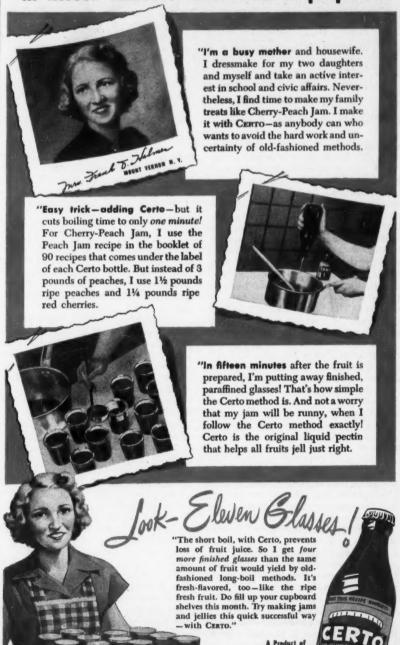
Carrie bit her tongue and kept still. She was Peg's senior by exactly one year. And Lloyd's concern for his sister seemed to make her own aching throat worse than before. It seemed to her that her thick voice and circled eyes fairly shouted to her family for a little sympathy, but evidently they weren't as bad as she thought. She was just being sorry for herself. Carrie detested self-pity, and she pulled herself together, trying to enter cheerfully into the excitement of Peg's departure.

"It's been a wonderful week, honey," Peg hugged her sister-in-law. "You know, Lloyd, you don't appreciate what a lucky guy you are. If I ever get married, I want to be a capable wife and mother exactly like Carrie."

Lloyd smiled good-naturedly and consulted his watch. "You're a natural-born blarneyer," he answered, "but trains don't wait, even for you. Scram, all of you." Evelyn and Richard were to ride part way to school. There was a flurry, lunch money for the children, Richard's home work, Peg's pocketbook which she almost forgot. Lloyd dropped a husbandish kiss on Carrie's left ear.

As she closed the door behind them, (Continued on page 40)





General Food

# **Kentucky Wets Outsmart Themselves**

A BIT OF LEGISLATIVE SKULDUGGERY, AIMED AT LOCAL OPTION IN THE BLUE-GRASS STATE, MAY TURN OUT TO BE A BOOMERANG!



By O. C. DAWKINS

/ET forces recently scored an important legislative victory in Kentucky. But they won only by flouting public opinion. And events may prove that they thus pulled a strategic blunder opening the way for the drys to capture this key state, producer of more than half of the nation's whisky supply.

The wets succeeded in ramming through the Kentucky General Assembly a bill breaking down the state's county-unit system of local option to permit cities to vote independently of counties. The bill was passed in pellmell haste, without any public hearings or real deliberation, and with amendments barred. Through the parliamentary maneuver of a legislator who is a beer distributor, the bill was reported out favorably by committee six minutes after it was introduced in the house. Four days later it had cleared both chambers.

This "legislative skulduggery," as one newspaper described it, aroused a storm of protest throughout the statenot only from drys but also from fairminded anti-prohibitionists. Letters and telegrams poured in on Governor Earle Clements urging him to veto the bill. But the governor let it become law without his signature.

The upshot, according to impartial observers, is that the wets have gained a temporary advantage but have struck a blow for prohibition in the long run. Drys have been aroused to a fighting pitch, and, more important, many independent voters are ready to stand with them in a showdown.

This showdown may come two years from now. Walter J. Hoshal, superintendent of the Kentucky National Temperance League, said the drys will make a determined effort to elect a dry legislature in 1950. Then they will seek passage of a resolution providing that a constitutional amendment for statewide prohibition be submitted to the

Heretofore, the drys apparently had been content to work for prohibition through the slower method of localoption elections. In this way, they had brought prohibition to 93 of the state's 120 counties, but had conceded that they would be unable to capture such wet strongholds as Louisville and the Bluegrass section centering around Lex-

Statewide prohibition, however, not only would bar the sale of liquor throughout the state but would banish Kentucky's huge whisky-making industry, which in the 1947 fiscal year accounted for 51.6 percent of the total whisky production of the nation. It is evident that this would be a disastrous blow to the whisky interests.

And if the proposed amendment hurdles the legislature in 1950, it's a foregone conclusion that the people will approve it. For although Kentucky is known far and wide for its bourbon whisky and race horses, it is primarily an agricultural state and the rural folk are traditionally dry. Add the ballots of many independent citizens to the rural vote, and the wets simply would

be outnumbered.

Kentucky's county-unit system has been in operation since 1906, except during national prohibition. Under this law, if a county voted dry at a countywide election, the entire county was dry. Another election could not be held for three years, and then if one was called it again had to be held on a county-wide basis. But if a county voted to remain wet, the situation was unchanged, as if no election had been held, and future elections could be

called at any time. Furthermore, the drys could petition for elections in voting units as small as a precinct, although the wets were restricted to county-wide elections.

Admittedly, the law gave the drys an advantage. But the state courts repeatedly upheld it. They ruled that the whisky traffic had no inherent right and existed only through sufferance of the people. Therefore, the courts held, the people could regulate it in any way they

The wets made two previous attempts to revise the law. They succeeded in passing an amendment in the 1944 assembly, but former Governor Simeon Willis vetoed it. The 1946 house de-

feated the second attempt.

The stage was all set by the wets for their third attempt. As the house convened in Frankfort on the evening of February 2nd, a new bill to amend the law was introduced. This bill provided that a city in the first four classes (3,000 population upward) could vote independently of the rest of the county on ... the wet-and-dry question.

The speaker immediately referred the bill to the No. 1 Committee on Alcohol Control, headed by Edward F. Prichard, Sr.-a wholesale beer distributor. Then occurred the strangest part of the whole proceedings. Mr. Prichard came forward to the clerk's desk and pulled out of his pocket a committee report already marked, "Bill should pass." He beckoned other members of the committee. and they gathered around him at the clerk's desk and signed the bill. The signing ceremony required six minutes. Without a hearing, the bill was given first reading.

The committee's action as well as Mr. Prichard's right, as a beer distributor, to handle the measure, were quickly challenged. In a letter to the House Speaker, the Rev. John L. Tilton, chairman of the Methodist Temperance Board for Kentucky, declared: "Mr. Prichard should not only be removed from the committee, but should be expelled from the House on account of the means he personally adopted in recommending the bill."

To support his protest, Mr. Tilton cited a section of the State Constitution which provides for expulsion of a member who votes on a measure in which he has a "personal or private interest."

Defending the committee's action, Mr. Prichard said members had had copies of the bill for ten days and were thoroughly familiar with it. He added that the committee met the same night the bill was introduced, and voted to report it favorably. Signing the bill at the clerk's desk, he insisted, was mere routine. As for himself, he said he would not vote on the measure on the House floor. Then he took a parting



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shot at Mr. Tilton: "If he'll attend to preaching the Bible, I'll attend to my part in making state laws.

What Mr. Prichard didn't explain, however, was why the meeting of the committee was held before the bill was introduced, and before the bill was referred to it. Nor did he explain why his committee had advance knowledge the bill would be referred to it, instead of the No. 2 Committee on Alcohol Control, or some other committee.

Despite the protests of Mr. Tilton and others, the House let the committee report stand. With amendments barred, the bill was given second and third readings and passed 60 to 33. Then it was rushed to the Senate where opponents also were denied an opportunity to offer amendments or hold a public hearing.

One of the chief advocates of the measure in the Senate was Senator Leon I. Shaikun, attorney for retail liquor stores in the Louisville area. Opposing a move for a public hearing, he said: "It's just a simple little bill. It won't hurt anybody. In my opinion, it's an equalizer. It gives the distilled spirits industry the same rights as the drys."

On February 6, just four days after the bill was introduced, the Senate passed the measure 20 to 18.

Governor Clements had 13 days either to sign or veto the bill. He did neither. He just let it become law without his signature.

Public feeling was summed up by the Louisville Courier-Journal-incidentally, an anti-prohibition newspaper. Said the Courier-Journal in an editorial:

"The rush-act maneuver of the wets . . was a travesty on the legislative process by men utterly indifferent to public opinion. The effort to get the local-option law amended favorably to the liquor interests before the dry forces can be heard is as crude and stupid a mistake as any lobby ever made at Frankfort. . . . Have these men forgotten that prohibition was brought about before not solely by the votes of fanatical drys?'

What are the immediate effects of the local-option amendment? Mr. Hoshal, the National Temperance League leader, estimates that there are only 11 cities in the 93 dry counties which the wets have a chance to capture. On the other hand, there are six counties still in the wet column which the drys plan to go after this fall.

In the meantime, Mr. Hoshal asserted, the drys are going to work hammerand-tongs to elect a dry legislature in 1950 in the hopes of getting a constitutional amendment making the whole state bone dry. And Mr. Hoshal is a determined man. A veteran campaigner with a national reputation, he has been fighting the liquor interests since 1910, and knows all the in's and out's of the game. The wets may rue the day they got him as mad as he now is! THE END



### "I took in my dress 6 times in 6 weeks"

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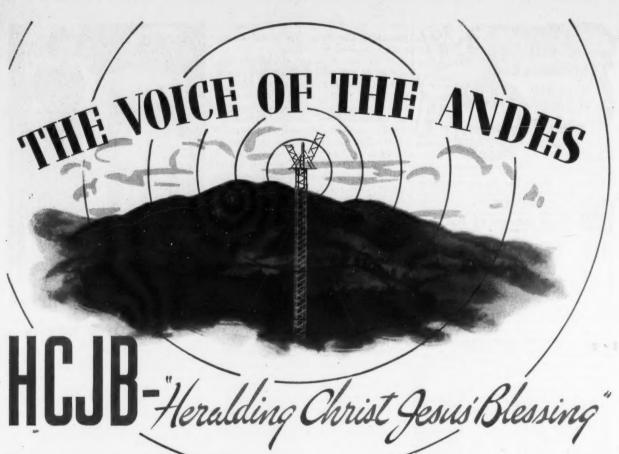
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EEP in the Andes mountains near Quito, Ecuador, ancient city of western civilization, there stands an Inco temple to the sun. There, at sunrise, the prayer once rose: "We worship thee, O Sun, and if thou art not God, we worship the One that made thee."

Today from the same mountains

evangelical prayers go out over the globe, carried by radio's "Voice of the Andes," radio station HCJB. Gospel programs are broadcast in sixteen languages. All the programs carry out the original policy of Station HCJB: to broadcast the teachings of the Gospel, reaching as many listeners as possible in South America and the world.

These two missionaries, Clarence Jones (16-ft) and Reuben Larson (below) built Station HCIB, the Voice of the Andes.



Radio station HCJB really started in the U.S. when two missionaries, Reuben Larson and Clarence Jones, met in Chicago. Reuben Larson of the Christian and Missionary Alliance was on furlough from Ecuador where he had spent seven years at Dos Rios, jungle station near the headwaters of the Amazon River. Clarence Jones, a graduate of Moody Bible Institute, was associated with the Chicago Gospel Tabernacle after some years of evangelical work in different sections of the country.

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The Voice of the Andes was born when these two men began discussing the possibilities of radio as an aid to missionary work abroad, to break down barriers of suspicion and distrust. Eventually their ideas seemed impor-tant enough to consult other religious men who had been leaders in using radio. When they talked with Paul Rader and Dr. Walter Turnbull, among others, about where missionary stations might be located, Dr. Turnbull answered: "At least three places suggest themselves to me. First, there are the Philippines for reaching the masses of the Orient; then some place in South America for the millions of Spanishand Portuguese-speaking souls; and then perhaps Palestine for the Moslem and African world."

The choice was not difficult. Reuben Larson had already established friendly

### ANNE LOBENTZ

#### BEN WILBUR

relations with the government of Equador in his seven years of jungle serv When there were roads to be built in his district, he acted as government commissioner. When mail routes were to be established, schools built, salt distributed under the government nonopoly-in all these things Reuben Larson had been a cooperative force in Dos Rios, Ecuador.

But there were other problems to be considered. Ecuador was one of the least-penetrated of South American countries and a small nation (in comparison with others of that continent), about the size of Texas. It was sparsely populated, having between two-and-ahalf and three million people, predominantly Indians descended from the Incas. The Indians belonged largely to wo tribes, the Quechuas of the mountains and the Jibaros of the Jungles. Since the time when the Spanish Conquistadores inundated the old culture of the Incas, replacing it with Europe's feudalism, the Indian—his way of life destroyed—had withdrawn to jungle and mountain, returning to primitive ways. Only poverty drove him out to take work on great properties. Nothing had ever led him back to participation in the development of his country. The Indian thus presented a barrier.

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More formidable perhaps than this barrier of the spirit were the physical barriers of the and itself. The seacoast, with its metropolitan city of Guayaquil, was hot and humid. The outlying tropical countryside offered malaria and tropical illness along with its lush growth of rice, sugar, bananas, balsa, cocoa and coffee. Rising from that propical plain were the Andes mountains, rugged and impenetrable, where the temperate climate produced grains



This mobile equipment the natives call the Radio Rodante-"rolling radio."

and crops similar to those of U.S. midwestern states. The mountain people were less ready to accept change than those of the seacoast. There remained the Amazonian jungle in the eastern section of Ecuador, where muddy trails offered little access and where the chief means of transportation was the burro, carrying supplies in to the few govern-ment officials, traders and missionaries in lonely jungle stations. An ancient and primitive vay of life existed side by side with the modern.

This was Ecuador in 1930. In only two spots were there commercial electrical companies capable of producing the necessary power for a radio station -the tropical port of Guayaquil and the mountain capital of Quito at the line of the Equator, almost two miles above

sea level

This was Ecuador when Reuben Laron went there in 1930 to make the arrangements for a radio station. Special

legislation was required to obtain a license, so the president of Ecuador issued a decree, confirmed by the congress. Permission was granted for a radio station in Quito which would broadcast cultural, educational and religious material in Spanish, with service to the people of Ecuador as the broad objective. As part of the contract, the government of Ecuator granted free import rights to all adio equipment an important consideration since duties would have doubled the cost of every item. The contract was to run for twenty-five years.

In 1931 the World Radio Missionary Fellowship was incorporated in the state of Ohio. /It was a non-profit organization set up to control and operate a pioneer missionary station in Quito, Ecuador. Co-directors were Clarence Jones and Reuben Larson. It was agreed that while one of the co-directors supervised the field work in Quito, the other would direct activities in the home field in the States, serving terms of two to three years in each place. The work was to be carried on contributions and sponsored Gospel brograms, with financial reports issued

At the time there was no established broadcasting station in Ecuador. However, identifying call letters had been assigned the country by the International Telecommunications Union. All Ecuadorean stations must be identified with "HC" (as all United States stations must be identified with either "W" or "K"). The new missionary organization added letters which would embody a slogan for their work, thus HCJB: "Heralding Christ Jesus' Blessings." In Spanish the call letters signify "Hoy Christo Jesus Bendice" (Today Christ Jesus Blesses).

The tubes and wires, transformers,



With funds from the U. S., Circulo Radio, "radio circle," supplies receivers.

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panels, microphones and assorted equipments which made up the first 200-watt transmitter of HCJB in 1931 had to be loaded and unloaded fifteen times from truck to train to boat. Fourteen days later the equipment arrived at the port of Guayaquil. Once again the fragile equipment was unloaded, from the steamer to a lighter which pushed past the rafts of balsa carrying whole households, past the thatch-roofed houses standing on stilts alongshore, to the warehouse on the Guayas riverside. From there the material was loaded onto the train-that legendary Guavaguil-Ouito line which ascends from the tropical coast and arrives, after 290 miles of climbing, in Quito, nearly two miles above sea level.

There, at long last, the delicate instruments and equipment were unpacked. "All safe except that one panel's chipped a little, and I can fix that," was the technician's verdict. To house the transmitter, there was a mudwalled building with tin roof, formerly a sheep-shed and tannery. For studios there was a small cottage.

At four o'clock, December 25, 1931, the first Gospel message was broadcast over Station HCJB, the Voice of the Andes. It came from the main studio—a converted living room. In Spanish, the language of the people, the old story of Christmas was simply told and Christmas songs were sung to the accompaniment of organ, trombone and piano.

Perhaps no clearer report of sixteen years of broadcasting over the Voice of the Andes can be made than to describe one of the Christmas programs out of a full broadcast schedule, on December 25, 1947. This program too emanated from a living room. But this time Station HCJB had brought microphones and equipment into the home of one of its listeners-a 19-year-old boy in Quito who had won a contest for the best letter about his favorite HCJB programs. His favorite musicians were brought into his own home to broadcast Christmas carols. His favorite personalities from HCJB conducted a Christmas service. And his father, as head of the household, was invited to the microphone to give a Christmas greeting to a vaşt listening audience.

The sixteen years that separated the two broadcasts held many challenges. First, there was the inevitable and unceasing problem of all radio stations: how to establish and maintain a listening audience. In Ecuador, the problem in 1931 was two-fold. Only a handful of receiving sets existed in the country, and therefore only a handful of listeners. The question was not only will they listen and keep on listening, but also, can they listen?

The cost of receiving sets—because of high import duties—was exorbitant. And the average listener, the mass audience, was the Indian who lived with-

out benefit of electrical equipment.

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Station HCJB worked out several solutions to the problem. First, businessmen were encouraged to stock and sell more radio sets at as low a price as possible. Next, with funds furnished by friends in the United States, powerful radio receivers with loudspeakers were installed in villages, designed to reach a whole population.

Another successful experiment was the circulo de radio, "radio circle." Again using funds furnished from the United States, receiving sets were obtained for listeners in strategic spots. A tailor in one town often had as many as fifty friends and neighbors listening to his radio as it carried a Gospel program from HCJB. Eventually, there were about fifty of these radio circles.

To reach the Quechua Indians, estate holders were persuaded to bring their Indian workers to the house during the hours of the Quechua broadcasts. And the station arranged the schedule for the leisure hours of the weekend, so there would be no interference in working routine.

Next, Station HCJB took radio to the people, adopting the old, circuit-riding methods. Mobile equipment was used to cover special events in Ecuador. For example, in 1933 a portable transmitter and loudspeaker were installed in the

### Raindrops

As the raindrops patter down On the country and the town, They are tears the angels weep For the vows men fail to keep.

As the raindrops thrill the earth
With the mystery of birth,
They are pledges to the clod
Of a kind, forgiving God.

—Edgar Daniel Kramer

Guayaquil-Quito train for broadcasts in connection with the twenty-fifth anniversary celebration of the railroad. In addition to broadcasting the ceremonies, HCJB carried religious music and Gospel messages throughout the trip. And mobile equipment was used to penetrate areas which neither electricity nor radio beams had reached.

Today, the Sound Bus—Radio Rodante, literally translated "rolling radio"—performs many missions of this kind. The Sound Bus is a real mobile unit—a one-room workshop on wheels which can be transmitter-shack, radio studio, public-address system or movie-projection booth, on demand. Cabinets along the sides of the carrier hold first-aid medical supplies, tracts and leaflets. Not only does the Sound Bus carry

JULY 1948

radio into remote communities, it can also broadcast such proceedings to all of Ecuador.

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The message of the Gospel has been the backbone of broadcasting at HCJB. But, in accordance with their agreement with the government of Ecuador, Station HCIB has carried educational and cultural programs as well as religious. Time has been made available for government messages whenever requested, though the station is non-political.

The station has taken its public service duties seriously. During an earthquake, time was set aside for all who wished to broadcast messages to their families, reports of casualties, and so on. And all such service is carried without charge. On the educational and cultural side, the record is equally impressive. Lessons in English are broadcast, with leaflets published for use in schools. Children's programs include stories as well as religious broadcasts. For the women, there are programs of household hints and recipes. For all, there are news programs and cultural reports. And there is music-classic and semi-classic as well as folk music. No dance music is ever broadcast.

How does Protestant broadcasting find acceptance in an area which has always beeen predominantly Catholic? The policy of HCJB has never included attack on the Roman Church. And, among the various technicians who have worked at HCIB during the sixteen years, there have been Catholics. The question has never been momentous. For almost a hundred years, the government of Ecuador has encouraged religious freedom and held to no state religion.

Station HCJB reaches a world-wide audience. A lonely railroader on a mountain siding in Peru writes in for a Bible and a hymn book. Missionaries stationed deep in the jungle, four days by horseback from Quito, conduct meetings which coincide with HCJB services, translating prayer and sermon for their Indian converts. In London, a blind man listens, and an invalid in Glasgow, and a doctor in Cornwall. Shepherds on the hillsides of Australia hear the same broadcast that is carrying a friendly message to lonely outposts in the mountains of Tibet. Actually, the Voice of the Andes has

never functioned only as a radio station. All who have participated in the work have been missionaries first, radio technicians second. They have never forgotten the early experience of Reuben Larson in his jungle station at the headwaters of the Amazon. Often on the trail he would meet an Indian-silent, distrustful, unyielding. "Yaya Dios cambaj amigo," was the greeting the missionary gave—a phrase which opened new paths for missionary and Indian alike. It is still the first message of the Voice of the Andes. Translated, it says: "Father God is your friend." THE END



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#### CAPABLE CARRIE

(Continued from page 33)

Carrie heard him say, "You go straight to a doctor when you get home, Peg, and check up on that throat. Can't fool with things like that."

Carrie leaned wearily against the door, listening to the engine starting and gay voices fading as the car door slammed. All she wanted was to crawl back into bed and give way to her misery. But there were beds to be made, dishes to wash, dust to be cleaned away-all the many little things that go into the care of a house, things that are never noticed unless they aren't done.
"Oh, well," she said aloud, "there's

no rest for the wicked, and the righteous don't have time." Usually she could get a smile out of herself with that old bromide, but today it wasn't funny.

Because she had had years of practice, she automatically washed the dishes and stacked them, hot and shining, into the cupboard. The vacuum cleaner droned its way over the livingroom rug, plants were watered, and Carrie's fingers snipped off an occasional yellow leaf or dead blossom. But her mind was not on her work. The lethargy of her illness dragged at her, and she felt unhappy and resentful.

Most of the time Carrie was a very happy woman. Richard and Evelyn were adorable youngsters. She had done a good job of mothering. She knew that, and she knew that Lloyd was proud of them, but she wished sometimes that he would say, just once, that he thought she had been a good mother to their children. Lloyd was a dearthe strong, silent type. He didn't crave expressed affection for himself. How could he know how she sometimes longed to have him praise or pet her a little, especially when she was tired? This being capable sometimes did wear a person out!

Still with her mind in a confusion of unaccustomed discontent, Carrie went upstairs to put the bedrooms in order for the day. The first door she opened was Richard's. Carrie leaned against the casing and held her aching head with both hands as she gazed at the disorder. It had evidently been a progressive sort of undressing last night. Yesterday's dirty clothing, in little heaps on the floor, indicated the boy's progress from the door to his bed. Carrie groaned. Richard apparently had cut out a new airplane model before he got up this morning, and the bed was a litter of shavings and parts and blueprints.

Carrie just stood there, looking, then her lips shut grimly. After a moment she turned and closed the door behind her.

"If he sleeps in his bed tonight he can clean up that mess himself," she said loudly, to no one at all unless it was to her own feeling of being unfair to her son. After all, she supposed it was her fault he was so careless.

Evelyn, little girl that she was, kept her room beautifully. Except for one thing. Carrie had not yet been able to teach her to open her bed for airing. She crawled carefully out in the morning, leaving a neat little tunnel in the bedclothes. She said she'd like it left that way, because it just fitted her. After a minute's hesitation, that door too was closed, and the tunnel was left for its small occupant.

Peg's room was a mess. Richard must take after his aunt. Peg was always saying, as she had this morning, that when she had a home she meant to keep house and cook and take care of her children just as Carrie did. There wasn't much chance that she ever would, though, because Peg wasn't born to be capable. Just decorative and sweet, from her soft yellow curls to the absurd shoes she wore. She and Carrie loved each other dearly, in spite of their differences-or perhaps because of them.

Carrie stripped the bed, wiped up a spot of perfume that was turning the varnish on the dressing-table white, and left the rest of the cleaning-up until later. Slowly she went downstairs. She

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The best portion of a man's life is his little nameless, unremembered acts of kindness.

-William Wadsworth

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didn't know when she had ever left the bedrooms in anything but shining order before, but something was stirring in her mind that must be coped with. She wasn't sure how much was real thought and how much was headache, but she sat down on the shallow landing at the foot of the stairs, dropped her head into her hands, and tried to think.

Perhaps-was it possible that being capable and unselfish could be carried too far? When she hid her own feelings and didn't ask for any consideration from her family, when she picked up after Lloyd and the children, reminded them of the things they should have remembered themselves, excused them from duties because it was so much easier, and quicker,-and more satisfying-to do the work herself, was she really being good to them, or was she taking the easy way out, and training them to be selfish and inconsiderate? Carrie shook her head, and then winced because it hurt.

"Maybe I'm just hungry," she tried to protest to herself. "I didn't eat any breakfast, and here it is nearly eleven o'clock. I'll get everything ready for tonight's dinner," she planned, "and then after I eat lunch I can lie down all the afternoon. Maybe I can put compresses on my own throat, although it's difficult to do it for yourself."

A jellied salad went into the icebox, (Continued on page 48)

"Me Can Do So Much,

IF...

By JANET MABIE:

OU would have passed them by. I almost did, because they appeared to be just weeds. A sprig of goldenrod, a wisp of sweetfern, Queen Anne's lace, cut-leaf maple, chicory, a velvety-dark, ruby blossom of sumac.

Thumb-tacked with them to the rustic bulletin board, at the intersection of paths where every Mont Lawn camper passes a dozen times a day at least, fluttered a little yellow

paper with a list identifying them.

A little girl about nine was standing there in the path, looking thoughtfully at the specimens you and I would say were only weeds. She had a pale look, and big amethyst eyes in which there was an unnerving sort of oldness. The planes of her cheek and jawline were thin—too thin. Her hair hung straight and awkward, the kind of hair no one has ever had time to make shine with patient brushing.

Gravely she turned her big eyes from the specimens to me.

"Hi," I said, uncertainly.

"Hi," she said. Her voice was a sort of shadow whisper. She gave me a tentative smile. But the voice was that of a child used to shouting at home because you have to be heard, but who at this place of beauty is not sure whether you're supposed to talk out loud or whisper, and so is staying on the safe side.

Pointing, she said to me shyly, "That's goldenrod." Suddenly, overwhelmed by things, she dashed off across the

lawn like a runaway colt.

Up to that moment, having watched varied group activities, looked at pup tents pegged down in the woods, walked through the network of leafy paths, I had been wondering which of my impressions really synthesized Mont Lawn's promise and fulfillments. And then, unexpectedly and with the exquisite simplicity of childhood, this child had presented me with the symbol of the whole.

Mont Lawn is a chance to know goldenrod!

When I left to go up the Hudson to Mont Lawn that morning, a heat wave had the city by the throat. I thought, without enthusiasm, "Well, anyway, I'll see some shade trees."

Dr. Hubert Mott, director of Mont Lawn, 'met me on the



baking street of Nyack in front of the Western Union office. The sun was a fierce glare, the heat like the lid of a box. But once we had reached Mont Lawn, we were in an oasis. The director's house sprawls in old-fashioned comfort on the hill at a curve in the road leading to the recreation hall. Lawns fall gently away beyond a hedge. In gardens here and there flowers suggest that it's really no more difficult to grow prize blooms than ordinary ones. In the distance the Hudson's smoky blue shimmers under the heat waves.

"You'll be seeing the children come along to lunch now," Dr. Mott remarked. "I want to see what impression you get of 227 children eating together in one room, after just seven days in camp." Mrs. Mott came out to join us, and we sat on the porch for the purpose of watching the convergence

on the idea of lunch.

The campers began filtering by. A counselor to each ten, or at the most twelve, campers. Counselors? Young men and women from representative schools and colleges, many of them working their way through, and to whom the summer at Mont Lawn means not only earning a modest amount of money but the chance to do field work linked with their own special subjects. They are men and women who know languages and nature lore, music, arts and crafts, some of the more sensible aspects of child psychology and, above all, who know how to get along with boys and girls as human beings like you and me. (Continued on next page)

JULY 1948

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I noticed five of the boys' counselors at once, chiefly because they were first with their groups on the way to lunch. One Jewish counselor, three colored, one Egyptian. I had been told that Mont Lawn is interfaith and interracial. Here was the principle in action.

The children in the group jumped around like a new hatch of peepers on a mossy bank in spring. The tall counselor turned around, surveyed them, made a motion to blow the whistle at them, changed his mind, said casually, "Will you please . . ." letting it trail off in an indulgent laugh.

One of the colored counselors in bright white shorts made you think of the great sprinter, Ben Johnson. "Yes, he's an athlete, but he's also a medical student," said Dr. Mott. The Egyptian hadn't been in the country very long, but he was a student at Stevens Tech. day—not brown, not tan, not earth color, but something of all three—soft and pleasant, like the satiny coat of a deer. For the mugs, butter-yellow. You'd be pleased to see how pleasant an appearance the new dishes give the dining room.

Lunch began. I have seen very much worse table-manners among grown-ups at a Waldorf Astoria banquet. I didn't hear a single counselor utter a word of caution or criticism. On the other hand, neither did I see a bit of snatching or shovelling-in of food; no boarding-house reach, no waving of forks, no spilt milk. Of course, they were hungry, sometimes a natural deterrent to cutting up.

Even so, I noticed one blonde, tousleheaded little boy who seemed to be having trouble over the idea of sliced beets. But a little colored boy across the table was away ahead of him. "Eat life of a boys' summer camp in New Hampshire. If no one had told me that this was a camp for underprivileged children who came from the worst slum areas in the city, I would never have known from their behavior and the atmosphere of the diningroom that I hadn't dropped in at lunch time at the other camp. In seven days, the majority of these youngsters had attained what I have seen it take weeks to turn out elsewhere—they were good campers.

Yet it isn't that a mass miracle makes the Mont Lawn campers into angels as they come through the gate. Rather, I think it's evidence of the wonderful malleability of children, compelling us all the more to hold out our hands to them, give them their chance at the inheritances, so much more intended for them than some that have been forced on them.

When the bus deposits them at Mont Lawn, they're frantically eager and full of curiosity and electric energy. But often they show fear too. The fear expresses itself in terrifying language, in aggression and violence, in big and violent talk.

Around a campfire a counselor catches a fragment of talk in undertones. "My father's in prison!" boasts a little boy, sticking out his chin in the flickering

"Aw nuts! That ain't nothin'. My father's been in prison three times!" Wisely the counselor bides his time. Tomorrow at the swimming pool, or on the baseball diamond, or climbing the mountain on the overnight hike, other and better causes for rivalry may catch up with this natural urge to hold one's own, to excel, diverting it to more profitable channels.

The thing the staff and counselors at Mont Lawn remember is that every child who comes there comes in some way from circumstances which are hard, in environments which are harder still. First, help them to rest; give them small glimpses, the beginnings of memory. Dr. Mott says thoughtfully, "Sometimes I think the most important of all the things the children receive here is the discovery of memory."

It is a sad fact that they bring memory of a sort with them to Mont Lawn. A father, crazy drunk, hitting Mama over the head with a chair . . . screams in the night . . . smells of dirt and poverty and sickness . . . ten people, stumbling over each other, trying to live in one small room . . . dull hunger, nothing nice to wear to school, comics to read only when you snatch them from someone's garbage.

Can you imagine a child's life in which a bed of one's own, made with two clean sheets and a pillow with a pillowcase, would be more wonderful than going to Coney Island or the circus?

You can't begin to count the number (Continued on page 53)

### - Heritage

What kind of heritage have they— The children of the narrow street Who never knew the smell of fresh-mown hay Or wild strawberries, warm and sweet?

I had it all—the wind and sun,
The far hill-pastures where the rabbits played,
The sparkling winter nights when chores were done.
I knew them all as something God had made.

What heritage have they, unless
I reach a helping hand and re-create
In some small heart the happiness
That I have known? It may not be too late.

God give me wealth of purse and soul To help Him make a child-heart well and whole!

-A. H. Johnston

We went into the dining room. We watched as 227 campers from the worst slums of New York stood back of their benches and sang the blessing. No giggling. No horseplay. No snatching up a mouthful of mashed potato, just for fun. You'd have thought they had been singing together through at least a solid year. Complete unison, yet it was almost effortless. Never a waver in the pitch.

Since Mont Lawn is the collaboration of the Christian Herald family, I think you'd enjoy knowing about the new dishes. The old ones were crockery, stoutly made as such things go, but you know what kids can do with dishes. The new ones are plastic which is, nowadays, mere utility common sense. But what is nice about the dishes is the color. It will be part of the campers' remembrance. The plates are the color of desert sand under an August noon-

'em, boy, they's good; yes, suh!" he advised, so the blonde child decided to take a chance. The whole 227 obviously deemed the fish—all bones removed in advance—and the mashed potato fine. The milk—well, you sure get thirsty rehearsing all morning for Stunt Night. And the dessert: pudding, oh-boy!

"It's a kind of food that is rather new for many of them, of course," Mrs. Mott remarked. She has gentle eyes, fluffy, greying hair and a ready smile, and the kids take a shine to her at once. Having five children of her own, at Mont Lawn she gets a natural sort of pull in the direction of the homemaking department. "We take vegetables so for granted. But when you know a child is looking at a plate of them for the first time in his life, it makes you think twice."

Time was when I had considerable chance to watch the day-in, day-out



### Thursday, July 1

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READ GENESIS 45:8

Oh, many a shaft at random sent finds marks the archer little meant! -Scott

JOSEPH'S JEALOUS BROTHERS sold him to slave traders, and God used their crime to make him a great man. Moses murdered an Egyptian, but by his act he was driven into the desert for preparation to be Israel's deliverer. Pharaoh's cruelty was used to move the Hebrews toward their high destiny. By the crime of the crucifiers a Redeemer was provided for the world. Persecution of the church became the wind that spread the sparks of the gospel. Always when the adversary has raised his sword against the Lord's anointed, an unseen hand has deflected the blow and used its force to clear a new path.

O God of providence, give us faith to believe that Thou art working out Thy purposes, even in the things that men mean for evil. We ask it in Jesus' name, Amen,

### Friday, July 2

READ EXODUS 32:34

Responsibility walks hand in hand with capacity and power. -JOHN C. HOLLAND

IN MOSES' ABSENCE, Aaron molded a golden calf and led the people to worship it. When his brother returned, he disclaimed responsibility: "Thou knowest the people, that they are set on mischief." Someone else was to blame! And concerning the gold: "I cast it into the fire, and there came out this calf." What a coincidence! Who made the mold? Usually what we call luck is simply the materials we have prepared coming out of the molds we have made. While we see our mistakes as the fault of others or of our bad luck, our case is hopeless. Happy is he who sees, confesses and corrects his faults.

Father God, forgive our tendency to blame our failures on others or on Thee. Give us moral courage to look at ourselves honestly and deal with our faults faithfully. Amen.

### Saturday, July 3

READ MATTHEW 11:28

JESUS INVITES: "Come unto me all ye that labor and are heavy laden, and I will give you rest." But what follows? "Take my yoke upon you, and learn of me." The call to discipleship is not to snuggle up on a soft and tender breast, but rather to take up a rough cross and walk after a Man who climbed a hill and died. He comforted the afflicted, not with opiates, but with strength to take up a bed and walk. He soothed sinners, not by telling it did not matter, but with the warning, "Go and sin no more." His rest is not reclining on a couch, but having strength to carry burdens. His peace is not to hide in a cave, but to enter the battle with undivided heart on the side of right.

Our loving Father, Thou knowest our weakness wants a soft, voluptuous peace. Give us the peace of being brave and the comfort of being strong. We ask this in Jesus' name. Amen.

### Sunday, July 4

READ PROVERBS 14:34

I do love my country's good with a respect more tender and more holy and profound than mine own life. —Shakespeare

THERE IS A TYPE of love for family that expresses itself chiefly in resentment against criticism of or affronts to members of the clan. It goes "feudin' and fussin' and fightin'" on the slightest provocation. There is a finer love for family that is not concerned about defending the "family honor" from affronts, but is anxious that family members be worthy of respect and honor. The same distinction exists between jingoist patriotism and love for one's country which strives to make it worthy of the respect and love of all mankind. True patriotism is not distressed about unjustified criticism, but is anxious to correct conditions that deserve criticism.

God of the nations, we thank Thee for our heritage as Americans. Help us to make ours a country that other peoples will trust and honor. Amen,

### Monday, July 5

READ DEUTERONOMY 23:9

IN WARTIME moral standards are under strain. The Ten Commandments are forgotten. Not only killing, but profanity, Sabbath breaking, adultery, disavowal of parental authority, false witness (alias propaganda), and the

worship of the nation rather than God, seem inevitably to accompany war. The Sermon on the Mount is suspect. We honor not the meek, the merciful, the peacemakers, the persecuted, but rather the proud, the merciless, the war-maker, the strong. Loving your enemies sounds like treason. Wars keep recurring because we keep the warlike mind. We shall have peace when we learn the things that make for peace.

O Thou Prince of Peace, show us the consummate folly of war, and teach us to be at peace with our brothers and with Thee. Amen.

### Tuesday, July 6

READ I KINGS 12:28

You cannot dream yourself into a character; you must hammer and forge yourself one.

-James Anthony Froude

AFTER DIVIDING the kingdom, Jeroboam feared that Israel would return to allegiance to Jerusalem if the people continued to worship at the temple. He set up places of worship at Dan and Bethel, and announced: "It is too much for you to go up to Jerusalem: behold thy gods." As frequently happens, the multitudes followed the man who would make religion easy for them. To make an easy religion, he had to change their gods and shunt them out of the stream of redemption. An easy religion was powerless. By contrast, Jesus challenges to heroism: "If any man will come after me, let him deny himself, and take up his cross, and follow me.

Our Good Father, Thou knowest how prone we are to see always the easy way. Strengthen our resolve to follow Christ at any cost. We ask it in His name. Amen.

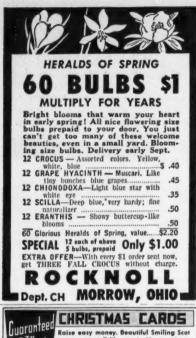
### Wednesday, July 7

READ II KINGS 6:17

Open your eyes and the whole world is full of God.

—JAKOB BOEHME

IN THE STORY of the opening of the eyes of Elisha's young man to see the chariots of God, there is an interesting study in two kinds of vision. The natural man saw the heavily armed enemy, and the spiritual eye saw the impotence of material might. The natural eye saw





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a defenseless old prophet, and spiritual vision saw the safety of the man of God. Natural eyes saw an opportunity for revenge, and the eye of faith saw an occasion for kindness. The eye of the flesh saw the folly of releasing the prisoners, but the eyes God had opened noted that "the Syrians came no more."

Heavenly Father, give us not only a faint faith to believe in spiritual reality, but vision to see the hand of our God at work in our world. Amen.

### Thursday, July 8

READ PSALM 26:8

TO THE PIOUS JEWS of ancient times the temple at Jerusalem was the loveliest building in the world. In their hymnal, the book of Psalms, expressions of devotion to "the house of the Lord" abound. Many of us have a like feeling about our own place of worship however modest the building may be. Our parents taught us to love it, and the saintliest people we have known were devoted to it. Our Savior loved the church, and gave himself for it. It teaches us love rather than hate, reverence rather than cynicism, hope rather than despair, purity rather than impurity, right rather than wrong, faith rather than doubt, service rather than selfishness, God rather than the tyranny of things.

Dear God, we thank Thee for the church spires, silent fingers pointing to heaven. Constantly cleanse Thy churches and make them worthy of their high calling, for Jesus' sake.

### Friday, July 9

READ I SAMUEL 3:10

THE GOD OF THE BIBLE spoke while men listened. Every fresh message in the Scriptures begins with "Thus saith the Lord." Jesus said, When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." Foolish men say only, "Listen, Lord, for Thy servant speaketh." Failing to listen to God, their religious experience loses its vitality.

Holy Father, we have been so busy that we have not listened to Thy voice. Speak peace and power to our spirits as we wait now in Thy presence. Amen.

### Saturday, July 10

READ PSALM 103:3

GOD HEALS our diseases in at least three ways. First, he uses the processes of nature. The recuperative powers of our bodies are His ways of working, and all the discoveries of medical science are but means of cooperating with Him. He heals through human compassion. Jesus always healed the sick, and those who share His spirit work

for better health conditions and medical service. God also responds to prayer and faith. Doctors are recognizing more and more the effect of spirit on body. A reliant faith that brings spiritual peace and moral victory is a healer of diseases.

Our good Father, we trust Thee for strength for today's tasks, and pray for Thy healing power in the bodies of all who suffer, in the name of Him who was called the Healer. Amen.

### Sunday, July 11

READ ISAIAH 4:6

AS ONE OF THE CLORIES of the coming age, Isaiah predicted, "There shall be a tabernacle," and he added that it would give shade and refuge and protection. The word "tabernacle" suggests portability. Is not Christ such a shelter for the soul that one may have anywhere? If we are pursued by guilt and temptation, He is "a place of refuge." If the routine of life grows monotonous and tiring, He is "a shadow in the day time for the heat." When the rains descend and the floods come. He is "a covert from storm and from rain." Though as portable as the lightest silk. He is as secure as a rock castle.

O Thou who hast been the Refuge of Thy children in all generations, we trust in Thee and do not fear. May Thine arms be about us always. Amen. ti

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### Monday, July 12

READ ISAIAH 26:3

FROM Leslie Weatherhead I got this suggestion: To determine your first thought in the morning, control what you think about at night. Having formed the habit of falling asleep worrying about problems, and waking vaguely disturbed, I decided to try the experiment. For my last thought before sleeping I selected Isaiah 26:3: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Without too much difficulty I managed to keep turning the words over in my mind until I fell asleep. It worked. My text was the first thought in my mind next morning. It has also worked with other texts. Try it sometime.

Teach us, dear God, to hide Thy Word in our hearts, that we may not sin against Thee, even by worrying.

### Tuesday, July 13

READ ISAIAH 50:7

IN A RECENT READING of the Book of Isaiah this verse impressed me more than any other: "The Lord God will help me . . . therefore have I set my face like a flint." Firm resolution grows out of unwavering faith. I can depend on God, so God can depend on me. The order is important. The strength of our souls comes from the assurance that there is One who is stronger, who

will help us. The true foundation for man's character is faith in God's character. Because He is faithful, we shall be faithful in doing His will.

Strengthen our faith in Thee, O Lord our Helper, that we may not falter in our resolve to obey Thee, for Jesus' sake. Amen.

### Wednesday, July 14

READ JEREMIAH 2:13

GOD COMPLAINS: "My people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Every man is thirsty, and seeks something to satisfy his spirit. Some hope that wealth will do it, while others expect that romantic love, or pleasure, or power, or liquor will quench their inner thirst, "He that drinketh of this water shall thirst again." Only God can satisfy the human spirit's thirst. To be His child is our importance; to do His will, our task; to establish His reign, our goal; to have fellowship with Him and His saints, our sociability. Anything that turns us from His refreshing fountains leads but to disillusionment.

O Thou who art the Water of Life, give us a faith that will cause fountains of living water to spring up within us.

#### Thursday, July 15

READ MATTHEW 15:23

THE CANAANITISH WOMAN crying, "Lord, have mercy on me, for my daughter is grievously vexed with a devil," disturbed the disciples. She was a human being in distress, and that made them uncomfortable. They were the more embarrassed because she was of a despised race. So they proposed a simple solution: "Send her away!" How natural it is to want to get human misery and social ills out of sight. But Jesus knew that devils and suffering, faith and love are not barred by racial lines, and His compassion could not look the other way.

Dear Father God, forgive our impulse to push unpleasant conditions out of our sight, and teach us to love and help all who need us. Amen.

### Friday, July 16

READ JOHN 8:32

TRUTH IS NARROW. A scientist must accept a fact without varying it. So with revealed truth: the Creator is no figment of the imagination, and His laws are not dependent on our whims. As well say the atomic bomb is a way of looking at things as to make religion merely a matter of feeling. It is easy to be broad-minded and tolerant about religion if one does not believe its claims to be true or important. But integrity demands that we accept the true and reject the false. We must



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have freedom to examine God's truth. but not liberty to alter it. We must have one God or we have no God.

Heavenly Father, we thank Thee for Thy Word given to us in the Bible. We recognize its truth and authority. Guide us into full obedience to it. Amen.

### Saturday, July 17

READ II KINGS 5:17

AFTER NAAMAN, the Syrian captain, had been healed of his leprosy, he returned to Elisha and asked permission to carry two mule burdens of earth back to Damascus, that he might erect on Israel's sacred soil an altar to Jehovah. He explained that he expected to continue bowing in the temple of Rimmon, as the king customarily went in on his arm, and the people bowed. It was an honor for him and the popular thing to do. Naaman has many followers today, who put God in an obscure corner, not recognizing that "there is no God in all the earth" but Jehovah. But they are not willing to let Him make any difference in their customary behavior.

O Lord our God, who art one Lord, we would not only bow before Thee in secret, but we acknowledge Thy lordship over our lives in all things.

### Sunday, July 18

READ ACTS 20:35

IT IS BLESSED to receive. The wages of our honest toil are needed for us to live. There is happiness in having our loved ones express their love to us by gifts. God's generosity crowns our lives with blessings. But it is more blessed to receive. A mother giving herself in love to the care of her baby reaps richer rewards than the child does. It is better to be the compassionate host than the lucky beggar. Greater is God who giveth to all liberally than the most fortunate of creatures. Man is most happy, most noble, and most like his heavenly Father when he gives freely.

Dear gracious Father, forgive us the folly of thinking to find happiness in getting. May we learn more and more the joy of Christlike giving. Amen,

### Monday, July 19

READ PROVERBS 17:22

IT WOULD SEEM to be the natural thing for a Christian to be happy. People in love should be happy, and a Christian is a person in love with God and people. He has the remedy for most of the causes of sadness. He need not be lonely, for he has a Friend with him always. He need not be afraid, for his future is in the hands of his heavenly Father. He need not suffer remorse, for his sins are forgiven and removed as far as the East is from the West. He need not feel useless, for he is engaged in the greatest enterprise in the world.

Blessed God, forgive us for ever having so lost sight of our privileges as to be sad. Teach us to sing and make melody in our hearts to the Lord. Amen.

### Tuesday, July 20

READ GENESIS 2:15; EXODUS 20:9

WE ARE TOLD in the creation story that God made man and put him into the garden of Eden to dress it and to keep it. Work, then, did not originate as a punishment for sin, but was one of the pleasures of Paradise. The curse was a wrong attitude toward work, and it continues unabated. The idea that loafing is living is a widespread modern heresy. There is no finer satisfaction than to do your share of the world's work. It is your way of serving, of being useful to God and your fellows, and the most effective anaesthetic for sorrow. When God was born of woman. He became a workingman.

Heavenly Father, we thank Thee for the work we have to do. Help us to do it always as service to Thee. In Jesus' name. Amen.

### Wednesday, July 21

READ LUKE 12:15

WHEN A CHRISTIAN becomes rich, God either gains a fortune or loses a son. Wealth is a blessing if it is but added power for the service of God; a curse if it displaces God. To the Christian, possessions are a trust to be administered for good. It is said that Mammon is the largest slave-holder in the world, but not all his slaves are rich. One may sell his soul for a million dollars, or for a few pennies. Avarice is not in proportion to riches: it is an attitude toward them.

Father God, help us to be faithful stewards of our own possessions, and save us from jealousy of those to whom more is entrusted. Amen.

### Thursday, July 22

READ PROVERBS 20:1

WE WHO ARE INTERESTED in human welfare are all concerned about alcoholism, called Public Health Problem No. 4, and certainly Social Problem No. 1 Perhaps the most helpful thing we can do is voluntarily to leave off drinking ourselves. It is the moderate drinker who influences youth to drink, and who largely supports the liquor industry. Even moderate drinking does reduce mental and physical efficiency, frequently contributes to immorality and crime, and may lead to chronic and acute alcoholism. It is definitely detrimental to spiritual development and religious achievement.

Heavenly Father, guide and reenforce all efforts toward sobriety, and have mercy upon every home and individual that suffers from alcoholism. Amen.

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READ MATTHEW 27-22

THE CRUCIFIERS were not atheists or skeptics, but believers in God and servants of God. They believed in the God of tradition, and obeyed the written law as they interpreted it. But when God presented Himself to them in the person of the Christ to make radical changes in their thinking and living, they rejected Him. Similarly today it is possible to proclaim Christian doctrine and to defend stoutly the faith once delivered to the saints, and yet to reject the God who is present in His Holy Spirit striving to change our lives.

God of our fathers and God of today, keep us faithful to unchanging truth, yet with our hearts open to daily guidance, for Jesus' sake. Amen.

### Saturday, July 24

READ MATTHEW 22:42

"WHAT THINK YE of Christ?" asks Jesus. Let the witnesses answer: Angels: "Unto you is born this day . . . a Savior, which is Christ the Lord." Simeen: "A light to lighten the Gentiles, and the glory of thy people Israel." John the Baptist: "The Lamb of God which taketh away the sin of the world." Nicodemus: "Thou art a teacher come from God." Heavenly Father: "My beloved Son in whom I am well pleased." Peter: "Thou art the Christ, the Son of the living God." Pilate: "I find no fault in him." Centurion: "This man was the Son of God," Thomas: "My Lord and my God."

In humble adoration we bow before Thee, O Christ, and crown Thee Lord of our lives. Make us to know Thy will for us. Amen.

#### Sunday, July 25

**READ PHILIPPIANS 3:13** 

OUR AGE is neurotic because we are drawn in so many directions. Money, romance, leisure, power, popularity, pleasant sensations-we want all of them, and we go galloping off in all directions in pursuit of them. We end up catching none of them. Like a rifle, life is ineffective unless it is aimed. Paul could say, "This one thing I do, because he had found one thing worth giving everything for. Christian commitment is saying, "My whole life shall be focused on one thing: to do the will

Forgive us, Lord, that we have had so many gods. Give us the peace that comes with complete dedication to Thy will. Amen.

### Monday, July 26

READ LUKE 20:25

"RENDER UNTO CAESAR the things which be Caesar's, and unto God the things which be God's," said Jesus, and

some have thought He thus retired completely from the political field. But remember, it was the Son of God who commanded fulfillment of duty to Caesar. His Kingdom is not political, and His church is not to claim temporal power. It exists to make disciples and teach them to obey Him. But Christian citizens are under the authority of their Lord. They are to vote, legislate and administer government in the spirit of Christ. Only thus can a nation become Christian

God of the nations, give us wisdom to apply the wisdom of Christ to the affairs of our nation. Amen.

### Tuesday, July 27

**READ PROVERBS 3:26** 

EVEN THE SIMPLEST activities of life require some faith. We must believe that our senses are dependable and our minds rational. We have to trust our universe, assuming that the sun will rise tomorrow, the seasons follow each other, the processes of biochemistry continue. Science must take it for granted that the universe makes sense and its operation is consistent. We live by faith or we are paralyzed. So faith is essential for living as spiritual beings. Believing in righteousness, love, and wisdom as being of the very nature of God, we can live confidently as His children.

We commit our ways unto Thee, O Lord. Help us to build our lives on faith in Thy character. In Jesus' name we pray. Amen.

### Wednesday, July 28

READ ROMANS 12:1, 2

BECAUSE OF HIS GOODNESS, God is worthy that I should trust my life to His guidance and care. Because He is working for the redemption of a suffering world, He needs all my dedicated strength in that great enterprise. Because He is my God, and I was created to adore and serve and have fellowship with Him, my own highest good and most enduring happiness are to be found in a full and glad surrender to Him, that He may be both Savior and Lord.

Humbly repenting our proud selfwill, O God, we lay our bodies on Thine altar, dedicating them to Thee. Use them as seemeth good to Thee, for Jesus' sake. Amen.

#### Thursday, July 29

READ PSALM 27:14

COURAGE IS NOT ALL of one piece. One may be unmoved by great physical danger, and frightened at a banquet. He may be irresistible in battle, and yet surrender ignobly to moral temptation. Some of us are occasionally in situations that require physical courage, but all of us are constantly in need!



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of moral courage. To stand for the right when it is unpopular, to be faithful to duty when your heart is broken, to be a Christian in a pagan world-these take courage.

O Thou Who givest strength to the faint, we would be brave in the unusual times of physical danger, but oh, give us stout hearts to meet the constant tests of our moral courage. Amen.

#### Friday, July 30

READ JOEL 2:28

THE ATTENTION GIVEN to dreams in the Bible is interesting. Not always can we trace exactly where reality ends and superstition begins, but the great prophets and leaders were all men who had dreamed dreams and seen visions. Their dreams made them great. In our prosaic modern world, interest in dreams is being revived. Psychiatrists, in their efforts to probe into the depths of our mental processes, find that our dreams give helpful clues. In a profound sense, we are what we dream. The dream of Jesus was the Kingdom of God. What is yours?

O Thou who seest the innermost secrets of our hearts, and who givest us our noblest dreams, enable us to share the dream of our Christ. For His name's sake. Amen.

### Saturday, July 31

READ MICAH 6:8

DR. J. R. SAMPEY has called this the greatest text in the Old Testament: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah tells us that the path of duty is seen, because "He hath shewed thee;" it is 'good," rather than dreary; it is to be followed because it is "what the Lord doth require of thee." It is the way of scrupulous honesty with all men, with loving charity toward those in need, and humble, reverent fellowship with God.

We thank Thee Father for this clear outline of the good life, praying that Thou wilt always shew us what is good and help us to do what Thou dost require, Amen.

### CAPABLE CARRIE

(Continued from page 40)

ice cream into the freezing tray, and Carrie satisfied herself that there was enough cold roast for tonight's meal. The day was getting hot. Yesterday's cool breeze had shifted, and the heat seemed to bear down on Carrie's head like a blanket. She listlessly fixed a sandwich and a glass of iced tea, and sat down at the kitchen table to eat. Taking the sandwich up in her fingers, she gazed at it with distaste, and put it down again. The tea was cool and good, but hardly worth the effort of swallowing. She sat there looking at the cooking dishes that must be washed.

'Yoo-hoo!"-Carrie looked up to see her neighbor from the little bungalow next door, opening the screen. "I'm so glad vou aren't busy.'

"She's taking pains not to see the dishes," Carrie thought grimly.

Little Mrs. Bracken was the helpless type of female. Her husband loved a clinging vine, and the rest of the world had always looked upon her as a sweet little thing that must be taken care of. Carrie was her special guardian angel in all the little crises that seemed too much for her.

"Oh, my dear, I'm in such a mess," she announced, not noticing Carrie's silence. "I thought I'd make me a dress -nice ones are so hard to get-and I cut it out just like the pattern says; but, honestly, it wouldn't fit anything but a kangaroo. When I saw it wasn't right, I was just helpless-you know me-" she trilled a rueful and engaging little laugh. 'So I ran right straight over here to you. I knew you could fix it." She held the

pinned-up material out to Carrie, but instead of taking it, Carrie stood up a little dizzily. "I'm sorry," she said, "I'm afraid I can't do it today. If you'll read your pattern directions and follow them, you ought to come out all right." Mrs. Bracken looked at her in amazement, then her lips quivered.

"I'm sorry I bothered you," she murmured in a small voice. "I'll try to do it myself." She closed the screen very gently as she left, and Carrie felt as if she had slapped a trusting child. But why-why-should she be expected to carry everyone else's troubles? Especially when she was sick and needed a little babying herself. Well probably, her common sense answered, because she had always done it. Why should people depend on themselves when she was always ready and willing-and a little proud-to let them depend upon her?

Carrie picked up a handful of dirty dishes, stood there a moment thoughtfully, then slowly put them down. She went upstairs, pulled her bedroom shades against the hot sun, and lay down; but the misery of her body and the conflict in her mind would not let her rest. Draggingly the hot afternoon wore away. Carrie's head throbbed and her throat ached, and still the problem waged back and forth.

She loved being competent and capable, the one who could always straighten out the tangles for people. She loved -she admitted it mercilessly-being thought a superior person. But (and here was the other side again) no one was going to look after a superior person, or be concerned about her. She wasn't ever supposed to need sympathy

(Continued on page 52)



By FRANK S. MEAD

UST about ninety percent of the trouble in this world is due to plain ignorance: half of us don't know how the other half lives. If we did, we wouldn't fight.

We Americans think the Russians are all a lot of red-eyed Communists—which they aren't. They think we're all a lot of money-mad Capitalists—which we aren't. We think the Chinese are odd, and they think we're crazy. If we could only somehow get half the Chinese and the Russians to come over here and live with us a while, and send half of America to China and Russia to live with them, we'd be different. We'd know . . .

It's like old Ezekiel, the prophet who went to live with the exiled Jews. Those exiles were a rebellious, cantankerous crowd, and Ezekiel himself didn't think too much of them until, as he puts it, "I came unto them . . . and I sat where they sat, and remained there astonished." That's what we need: to go and sit where they sit, to live with them and talk with them and find out why they behave as they do, and know their history, their problems, their pain.

Of course, we can't do that. We can't just pack up and leave everything and go visiting in Europe and Asia. We're too busy. Too busy to study. Too busy to go to lectures. Too busy even to read about the other half of the world, when we come home dog-tired at night. But there ought to be some way . . .

And there is. There is a man in New York who has the answer, or at least one good answer to our inability to get together. He's a Dutchman; not too long ago he was fighting like mad to put out the fires started in Rotterdam by the German bombers. He dodged the Nazis

all over Europe; they knew he was anti-Nazi and pro-freedom, but they never quite caught up with him. Maurice Groen got away to America, to New York City.

He has more reasons than most of us for hating the Germans. But he doesn't. He doesn't hate anybody; says he hasn't time for that, with things the way they are. He's seen enough of war, and if he hates anything he hates that. War, not people. For people, he says, are pretty much the same wherever you find them. Down inside, they're all alike; they all want peace, security, a chance for their children. He thinks we can get that, if we try to understand each other. If we don't, he says, "Then God help us all." And he says it reverently.

So GROEN enlisted the interest of several representatives of nations abroad—men who, as natives, knew just what life was like over there. They got the idea quickly; they formed an organization known as "Films of The Nations." They might as well have called it "Peace, Inc.," for while they are outright propagandists, they are an unselfish, enlightened propaganda unit preaching peace and understanding. It isn't a lecture bureau; they circulate not lectures but—movies!

They are making no fortune out of it; this is a non-profit organization. And it is strictly, beautifully, above politics! On the shelves of their office are hundreds of flat tin boxes filled with understanding—with film, on which is recorded the living of the other half, the Czechs, the Chinese and Balinese and a score more. It is sixteen-millimeter film, and of such professional calibre that Hollywood would like to own it. As a matter of fact, one of the documentary films in this library took an Oscar in 1946.

Most of us have had the experience of being lifted out of the world we live in, into the world of action flickering on the screen. Whether we admit it or not, most of us go to the movies to escape; we sit there and think of ourselves as the hero or heroine on the screen. For an hour or so, we sit where they sit, up there on the silver sheet.

It happened that way yesterday, as we sat in Groen's projection-room. We were transported to a Punjab village in India. We met the women of India, whom we had always pictured as helpless and backward and enslaved; we saw Indian women practicing the fine arts, doing a lot of things the Western woman does. Except for the gowns, they seemed quite like our American women. We went to South Africa in ten seconds flat, and we watched the education of a primitive people, conducted against unbelievable odds. We watched the gallant Dutch keeping the

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### by DANIEL A. POLING

PEONY, by Pearl S. Buck (John Day, 312 pp., \$3).

JOU will not read in this or any other You will not read in this or any year a novel more mature and yet so simple and sincere. Peony is one of the most convincing and attractive female characters created in the fiction of two generations. Pearl Buck suggests that "the difference between the old East and the young West is that the Westerner feels himself unique and the Easterner feels himself one of the hu-man race!" On these pages she makes a case for the "one blood" that Jesus talked about. Peony may not be the eternal woman; perhaps she is the ultimate child of God. She will completely please neither Jew nor Gentile, Orthodox or Liberal, but in all her moods and parts she is a composite of life at its highest and best. The author won the Nobel Prize with "The Good Earth" and I nominate "Peony" as her second Nobel winner. A work of erudition and of profound emotional depths.

THE MEMOIRS OF CORDELL HULL (Macmillan, 1804 pp., \$10.50).

ATTRACTIVELY printed in two handsome volumes, these memoirs are the most distinguished that have yet appeared on either side of the Atlantic following World War II. Cordell Hull was a conservative liberal in the New Deal administration of Franklin Delano Roosevelt. It is apparent that there have been times when he felt himself out of place, but these pages reveal that he was never out of character. They are weighted with details that answer questions, that are in-tensely personal, but nearly always they are objective and dispassionate. Cordell Hull's appraisal of the President under whom he served so long is discriminating, warm and highly appreciative, but at times deeply critical. These memoirs will retain a permanent place in the library of world affairs.

TOWARD WORLD PEACE, by Henry A. Wallace (Reynal & Hitchcock, 121 pp., \$1.75).

In this little volume Henry Wallace makes a clear case for his own sincerity but he does ride off in all directions. Just what he believes and why. does not come clear. We are very sure of what he is against, but he does not make clear what he would do (and

how he would do it) to correct the mistakes or cure the wrong. There is eloquence here—the eloquence of evan-gelistic fervor, but the little volume is troubled by its contradictions. The au-thor is against "Power Politics" but he is for a power agreement between the United States and Russia, and he seems more concerned with civil liberties and the like overseas than he is with these same particulars at home.

PERSONAL EQUATION, by Albert Guerard (Norton, 317 pp., \$3.50).

THE distinguished historian and critic whose first teachers were the quays of the Seine River and upon whose life the Dreyfuss case exerted a decisive influence, has written his autobiography. His career, however, is an American achievement. Particularly it was influenced by David Starr Jordan and Stanford University. He tells us that the most valuable training he received in England was clear thinking. This volume demonstrates that. What he has to say about our great refusal following World War I is food for sober contemporary thought. His appraisal of President Roosevelt is very interesting: "A virtuoso, he preferred the more subtle moves . . . His paths were involved without being crooked . . . His skill and charm enabled him to work profitably with Churchill and Stalin. But the results were 'secret covenants secretly arrived at,' a monstrosity in a democracy. Personalism is a danger-ous method . . . He trusted his skill more than his principles. He ardently loved peace and justice, but I am afraid he loved Roosevelt even more." "I, who am not a scientist," he writes, "hail this conquest of the world by the scientific spirit without humility and with-out jealousy . . . Science is the deliv-erer, but what shall we do with our liberty?"

ON ACTIVE SERVICE, by Henry L. Stimson and McGeorge Bundy (Harper, 698 pp., \$5.00).

BIOGRAPHY of Henry Stimson A and an achievement in public affairs. The trusted adviser of many Presidents, this man who could serve with Republicans and Democrats alike because, first of all, he was an unselfish American citizen, was always an inde-pendent thinker. His appraisals of public men are particularly impressive. You will not always agree. Specifically, he misunderstood and despised Chiang Kai-shek, because he never knew him. But generally his judgments on per-sonalities will, I think, be confirmed by history; particularly is this true of what he has to say concerning Franklin Delano Roosevelt. He criticizes himself with this same objectivity. Only one man seems to have his complete ac-claim—General (now Secretary of State) George Marshall. Perhaps had Henry L. Stimson been followed in 1931, World War II would never have been fought. The failure of Britain to support strong methods, or at least the show of strength to keep Japan out of Manchuria, invited the invasion of Ethiopia, Austria and the Sudenten and

hastened world catastrophe. Always Stimson states his faith in freedom, and his career is another vindication of the American way of life.

GEORGE HORACE LORIMER AND THE SATURDAY EVENING POST, by John Tebbel (Doubleday, 335 pp., \$4.00).

A GORGEOUS story of a creative American and his amazing achievement in journalism-The Saturday Evening Post. He was a human with many faults and foibles who was nevertheless in touch with the divine. Particulars of the man's life make interesting reading with many chuckles. The sum total of his career is another Horatio Alger story. Also, it is the record of family happiness. George Horace Lorimer was the son of a famous Baptist preacher and was never able to break his early moorings. He didn't want to. I conducted the services when the remains of George Lorimer were given final interment in the family mausoleum. Mrs. Lorimer told me then that until her husband's father retired from the ministry, they went al-ways from Philadelphia to Newport to attend the morning church services.

### **BOOKS IN BRIEF**

THE RELIGION OF MATURITY. by John Wick Bowman (Abingdon-Cokesbury, 336 pp., \$3.00). This prize volume has a title that is completely descriptive. For such a time as this, only a religion of maturity is adequate. Christianity—which is Christ—is that religion. True religion centers in God's Son, and this profound and yet always readable volume takes you to the center -also it leaves you there!-but not in isolation. The center is not an ivory tower but a place of passionate pur-pose where the old is revealed as fully alive and adequate for these times.

I THEE WED, by Gilbert W. Gabriel (Macmillan, 340 pp., \$3.00). A historical novel that brings the French Revolution to the upper reaches of the Susquehanna River in Pennsylvania. The heroine is a Parisian girl who has a place in history because she looked like Marie Antoinette. The hero is the young Scotch-American who fell in love with the heroine when he saw her from a Paris balcony, but who found her at last in a log-cabin village in the American wilderness. There is intrigue and fighting, mob violence and tragedy, and always there is romance. A grand story it is-authentic enough to be convincing. A historical novel in the grand manner, but always a love story.

BETTER WAYS OF GROWING UP, by J. E. Crawford and L. E. Woodward (Muhlenberg Press, 270 pp., \$3). A fascinating book of psychology, the psychology of adolescence. The frankness with which the problems of adolescence. cence and girl-boy relations are dis-cussed is not spoiled by either suggestion or double-talk. Here is a textbook for class study or a guide for the individual reader.

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### CAPABLE CARRIE

(Continued from page 48)

or help. And wasn't she responsible for making them all a little more selfish and thoughtless? Carrie dissolved into tears of confusion and self-pity. It was so hard to have all your standards crumble like this. And she was so sick—and she wanted to be taken care of.

The telephone shrilled downstairs, cutting through her head like a knife. Let it ring! She wouldn't answer it. But after the third long peal, her jangled nerves drove her downstairs, already foolishly angry with whomever was on the other end of the line. It turned out to be none other than the president of the Woman's Society of Carrie's church. Mrs. Dale prided herself upon being an executive and a diplomat.

"Oh, good afternoon, dear Mrs. Morse."

"She wants something, I can tell by that approach," Carrie thought.

"Of course you've been thinking about our summer bazaar, Mrs. Morse, —we all have, I'm sure. And we all hope you will take charge again. We haven't forgotten how you saved the ship last time." The voice laughed indulgently at its own metaphor.

Carrie hadn't forgotten either. The chairman of the bazaar had been taken sick only a week before opening day. The women had been frantic till someone had suggested, "Carrie Morse can do it if anyone can." It seemed as if one united breath of relief had exhaled from all their lungs at once.

"Of course Carrie can do it, and thank goodness she's the kind who will. Of course we'll all help."

Only of course they hadn't-much. Jane Forrest's husband was home with the quinzy, and "You know how men are when they're sick; he'll think it's terrible if I go and leave him." Esther Lake's mother-in-law had come for a visit, and of course you don't put a church bazaar ahead of your husband's family-not if you're a wise woman, you don't. They had all had good excuses.

The bazaar had gone over big, and all the women said it was entirely due to Carrie. It had made her feel warm and happy for days, but it had taken her a week to get over the fatigue, she remembered.

She didn't notice the little stir of impatience at the other end of the line, as she stood there remembering; she didn't hear the car drive up on the other side of the house, or Lloyd's hand on the kitchen door.

"Well, Mrs. Morse?" The diplomat's tones had lost a little of their dulcet quality. She was surprised and annoyed because Carrie hesitated. "Surely, my dear, you aren't going to fail us! You're so capable."

If she hadn't used that word "capable" Carrie might have given in, and again taken over the management of the bazaar. But that word had been tormenting her all day, and when Mrs. Dale used it the tide burst. Carrie was suddenly so angry that she didn't hear Lloyd come into the kitchen, although the door stood open between the two rooms. She didn't even care that she was talking to the president of the Woman's Society, who would undoubtedly report every shocking word of it straight to the minister. Her tired eyes blazed, and her voice wasn't too husky to blaze too.

"Yes, I suppose I'm capable. And that's very nice-for every one but me -and I don't matter!"

An outraged gasp sounded through the telephone, like a fish gulping for breath. "Mrs. Morse! What in the world do you mean?"

"I mean that when anyone else is in a jam, I always jump in and try to help. But when I'm in trouble, I can help myself or go without. And I'm tired of it! I'm so sick right now I should be in bed—and there's not a single person that cares."

Carrie slammed the phone down, so she didn't hear the outraged slam at the other end. Nor could she see the shocked amazement on Lloyd's face as he stood rooted to the kitchen floor for a minute, and then thoughtfully and very quietly went out the door he had just come in.

Carrie didn't remember that she had ever talked that way before in her life, but it had certainly done her good. She dropped into the telephone-chair and laughed weakly until she had to wipe the tears away from her eyes. Maybe getting mad had its uses once in a while. It certainly cleared the air for her. All her stewing and fretting of the day was smoothing out, and she could see clearly

### mig out, and she could see co

BIBLE QUIZ ANSWERS (See page 26)

- 1. This is what Joseph's brothers called him. Gen. 37:19.
- 2. Jesus' enemies called him this. Matt. 11:19.
- Jesus called Peter this. Matt. 16:23.
   This is what John the Baptist called his hearers. Luke 3:7. Jesus also used the term. Matt. 23:33.
- 5. This is what John the Baptist called himself. John 1:19-23.
- 6. Thus did the aged Simeon characterize the child Jesus. Luke 2:32.
- 7. In these terms Jesus mentioned the Queen of Sheba. Matt. 12:42.
- "The Jews which believed not" thus described Paul and Silas. Acts 17:1-6.
- This is what Paul called the high priest Ananias—the only recorded instance in which he lost his temper. Acts 23:3.
- More than once Jesus so described Himself; but also He said of His followers, "Ye are the light of the world." Matt. 5:14.

now the answer to her questions. Of course it wasn't good for a mother to be so capable that her family became careless and dependent, but she needn't get all tragic about it. She'd just right-about-face and let them take care of her, now when she needed it. The first thing was to get into bed before any of them came home.

Half an hour later, Lloyd tiptoed up the stairs, still looking a little dazed. "What seems to be the matter here?" he inquired gently.

"Just a nasty sore throat, dear," Carrie croaked, "but it's rather gotten me down."

"I didn't think you felt well," Lloyd said cautiously, not mentioning exactly how long ago he had discovered it, "so I brought you a posy." Carrie had noticed that he had kept his hands behind him, and now he proudly brought forth a half-dozen roses from the downtown florist.

"Oh, Lloyd—dear—" Carrie gasped, her eyes overflowing with contrition and delight, "they're so lovely!—and I didn't think you even noticed."

"Now, you stay right there, and we'll take care of everything. What do you want to eat?"

Carrie opened her lips to tell him that dinner was all prepared, then a thoughtful look came into her eyes. "Anything you like, dear," she answered meekly. "I can't swallow very well."

"Why, he really likes to take care of me!" Carrie thought in amazement. The children liked it too, she found out a few minutes later, when Evelyn labored puffingly up the stairs with a tray.

"Richard's bringing you some aspirin. Daddy found the ice cream, and he said it would be good for your throat, so eat it all up," she commanded. "He didn't know about the cake, but he said you could try it."

Carrie looked at the cake, mystified. She hadn't baked any cake.

"Mrs. Bracken brought it over," Evelyn volunteered. "She said she was in today, and she was sure you weren't feeling well."

"Mrs. Dale just called, too," Lloyd announced from the doorway. "She said she talked to you a while ago and she thought you must have been hysterical. Richard answered the phone, and he told her you were *very ill*, and probably were out of your head."

Lloyd walked over to the windows and adjusted the shades again. "Now don't you worry about a thing but getting that throat fixed up. Just leave everything to us," he commanded.

Twilight coolness stole into the room. The ice cream had soothed Carrie's throat for a while, and she felt quiet and contented in a dreamy way.

"Carrie, my girl," she murmured sleepily, "you're never again going to cheat your dear good family out of their share of being capable—so help you."

THE END

#### WE CAN DO SO MUCH

(Continued from page 42)

of campers who look almost scared when they see the beds. "A whole bed -for me" they whisper, their lips trembling. "Just for me alone?" as if some-one might accuse them of stealing, yell at them "scat!"

Mont Lawn is what the CHRISTIAN HERALD family makes possible for children upon whom life has hitherto forced just about everything but quiet and rest, healthful food and green grass, flowers and trees and stars. It is rather embarrassing to learn that, in a world in which there are Diesel engines, magnificent libraries, great universities, television, and a thousand other monuments to man's progress, there are still children who never in their lives have slept between sheets alone in a bed.

We went over to the chapel. It is one which many a town might aspire tobuilt of fieldstone, equipped with permanent pews and a fine pipe organ electrically powered. The stained glass windows are at once a wonder to the children and a psychological contribution to their attitude of reverence and worship. Most of the time during the week one group or another is rehearsing

I am learning more and more each year that worry consumes, and to no purpose, just so much physical and mental strength that otherwise might be given to constructive work.

-Booker T. Washington

135 100

hymns or other choral work in the chapel. The door always stands wide, and the kids are apt to drift in, to sit a moment if it's hot; to study the figures in the colored windows; to listen to the music counselor practice on the organ.

What about the regular activities? How do campers spend their two weeks, aside from eating and sleeping?

Basically, the activities are planned to avoid things the children do in the city. For instance, although the playground is equipped with slides and swings, no great attention is paid to them because they can be no better than those in playgrounds in the city. But the playground is useful for baseball and such because, on the Mont Lawn playground, you can play baseball without having to watch out for taxies or stop to let a horse and vegetable wagon go by.

What else can I tell you about Mont Lawn to help you see that all the dollars you can divert from a perhaps bruised and battered budget are not too many, considering what they will buy for a child at Mont Lawn?

About the infirmary where a child with an ache or a pain is quieted and healed-or isolated, if there is any question of contagion? About the trails through the forest, the "Jungle Town" camp, furnished with hammocks such as Army troops used in jungle warfare through the war; the overnight camping trips; the council rings; the campfires; the wiener roasts; the story-telling sessions, all about brave knights of old, and Indians using pictures done in colored chalk or clay for a language?

A patchwork of activity-playing, singing, resting and finding out-pushes back just a little the horizon of every child who ever comes to Mont Lawn. A rebel boy or girl, remaining a rebel throughout the two weeks, is almost an unknown thing. Almost always the belligerence, worked deep in the grain by the hard competitiveness of under-

privilege, fades out.

As you know-or perhaps it may have slipped your mind-\$500 endows a cot at Mont Lawn in perpetuity. (A nice form of investment for your parish or guild.) Cot seems such a little word, somehow, for what it can mean to a child, to a succession of children. Endowment in perpetuity means that, throughout the life of Mont Lawn, resources are guaranteed to keep the cot constantly occupied through each twoweek period of every camping season. A metal plate, bearing your name or written message, goes on the foot of the cot to identify your gift.

Fifty dollars endows a cot for one camping season. It's far below cost if you figure just on the basis of food, laundry, transportation, infirmary maintenance, staff and equipment. When you reckon in the multitude of intangibles, the possibility that a future Gershwin or a Marion Anderson, a Charles Wilson or a Bernard Baruch or a Jane Addams may catch a spark at Mont Lawn-well, judge for yourself.

In a sense, a bend in the road has been reached in the life of Mont Lawn. A freshly challenging prospect is in view. There are big plans, with the possibility that Mont Lawn may come to be related more to the year-'round life of its children. Many things are in Dr. Mott's thinking, and the thinking of the heads of Christian Herald family.

It is said the American dollar is now worth fifty cents in buying power. I should think the American dollar given to Mont Lawn, in what it will actually do, is worth easily two dollars in buying power. I have a feeling that, monetarily speaking, for years to come your Mont Lawn dollar will never buy less than

But when I add up my impressions of Mont Lawn, what it has done and can do and then think of the wonderful and inexhaustible potential of the child mind and heart and spirit on which its influence can be brought to bear, I am sure your dollar's buying power will be THE END far, far more,



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#### SUNDAY SCHOOL LESSONS

(Continued from page 9)

BEZALEEL was also responsive to the mood of his people. When the call was sent out for gifts of gold and silver and precious stones, the people brought more than was needed (Exodus 36:4, 5). When the whole spirit of the nation and, indeed, of the world, is secular and selfish, it is hard for any one worker to keep his idealism. There is a tide of enthusiasm that has a powerful influence on each of us. Many a farmer went back to his barns for more grain than he had intended to give when he saw his neighbors joyously bringing their truck-loads for the Friendship Trains. The spirit of unselfish service is contagious. Bezaleel not only led the people in a great outpouring of gifts, he was influenced to work with a new will by their spirit.

A Christian ought to be a good workman, the best he can be. He will have pride of workmanship in spite of the monotonous tasks on assembly-lines and in mass production. He will sense his partnership with God in every worthwhile bit of labor. He will accept Jesus' formula for a life objective: "Not to be served, but to serve." Labor and management the world over must work together on this platform and with this spirit if a new and better world is to come out of this present hopeless confusion.

Ouestions:

What is the Christian solution to the labor-management problem? Is the church today making any contribution to the solution? What more could the church do?

How can pride in good workmanship be developed? What are the economic and social outcomes of working for money rewards? What is the Christian motive for honest work?

### • Sunday, July 18th WHEN FAITH CONQUERS RUTH 1:16-18; 2:20; 4:14-17

RUNNING away from trouble is no solution. So it proved in the case of Elimelech and his wife Naomi. This Hebrew family moved from their Bethlehem home across Jordan to the land of Moab. Drought and famine were in Judah. Food and the opportunity to be self-supporting were in Moab. But the Moabites were a heathen people worshipping the idol Chemosh. Read about this idol in Numbers 21:29 and I Kings 11:33. Elimelech, like countless others, was taking too great a spiritual risk for the sake of temporary security.

The two sons, Mahlon and Chilion, married Ruth and Orpah, daughters of Moab. So far the move to Moab seemed a success. Then trouble dealt

the family a threefold blow. Elimelech, Mahlon and Chilion all died. What would the three widows do? Naomi had the solution. She would return to Judah and the two young women would then be free to marry again. So she started for her homeland, her two daughters-in-law going with her for a short distance-this was good Oriental custom. It also reveals something of the character of the three women. They were genuinely fond of each other. In spite of much poor humor to the contrary, mothers-in-law and daughters-in-law, in most cases, are bound together by real ties of affection.

When the time came for the younger women to turn back, Naomi gave them her blessing. Orpah kissed Naomi and I think was genuinely sorry to see her go. Her ties were stronger in Moah. Ruth's love was different. Naomi was to her a second mother and she would rather go with her into a strange country than to return without her. Her declaration of love is one of the most beautiful ever recorded. "Entreat me not to leave you and to turn back from following you; wherever you go, there I will go: wherever you stay, there I will stay; your people shall be my people, and your God shall be my God; wherever you die, there I will die, and beside you will I be buried. May the Eternal kill me and worse, if anything but death part you and me" (Moffatt translation). Though said by one woman to another, these words have been used over and over again in marriage vows. They will never lose their charm.

Not only was Ruth choosing Naomi's home and people, but she was accepting her God. Does it not suggest that Naomi had won her to the true God in spite of the heathen influences of Moab? It is what we might expect from a woman like Naomi. A faithful daughter of our Heavenly Father will not yield to the secularism of the community where she lives. She will keep the fires of devotion alight from the altar of her own home. She will be a constant witness to her God in her family and neighborhood.

NAOMI AND RUTH were children of destiny. God was actively on their side. On their return to Bethlehem Ruth became the means of support for Naomi, gleaning in the fields of Boaz. Lovely and attractive in appearance as she was in character, it is not surprising that Boaz should fall in love with her. From that marriage came a son, Obed. After all her troubles Naomi was at last secure and happy, with her own little grandson in her arms. Her loyalty to her God had brought her rich reward.

It is not till the last verses of Ruth that we learn the reason why this romantic story finds place in the Old Testament. Obed was the grandfather of David. At Pentecost and the Festival of Harvest the entire book of Ruth

was read publicly by the Hebrews. Unfortunately the Hebrews did not catch the significance of the place held by a Moabite in the ancestry of their hero king. Nor did they mark the fact that Boaz was the son of Salmon and his Canaanitish wife Rahab. (For information about Rahab see Matthew 1:5; Joshua 2:1-3; 6:15-25.) The Jews prided themselves on the purity of their race and despised all Gentiles. Yet the blood of their greatest kings carried strains of Canaanite and Moabite blood. God had chosen and blessed the children of Abraham that they might bless the world.

For Christians there is wider significance in the story of Ruth. In the very town where Ruth lived, centuries later, a child was to be born to one of her own descendants. The choice Ruth made when she clung to Naomi on a roadside in Moab, was rewarded by her place among the ancestors of Jesus. She is one of the representatives of the Gentiles in Jesus' line.

Ouestions:

Read Ruth 2:1-7. Note the simple, informal relationship Boaz sustained with his workmen. Can similar principles be applied to labor-management relationship in this industrial age? Can you give examples?

"Call me Mara for the Almighty has cruelly marred me." So Moffatt translates Ruth 1:20. Is Naomi to be blamed for her indictment of God? Dare we ever judge God's ultimate purposes by

present trials?

### • Sunday, July 25th SACRIFICIAL FRIENDSHIP I SAMUEL 18:1-4; 19:1-6; PROVERBS 17:17

"Sacrificial Friendship"—it is a commentary on our inadequate definition of friendship that it is necessary to qualify it with the word "sacrificial." It should be understood that no friendship is worthy of its name unless it is unselfish. Friendship is false when it is motivated by self-interest. Jesus pointed out the meanness of a social life built on a bargain basis. We invite our neighbors to dinner because we know we will receive an invitation in return. We do favors to those who will be in position to do favors for us. We miss the joy of real friendship by cool calculations based on its profit to us.

Jonathan was not that kind of a friend. His whole life was "otherscentered." We first hear of him leading the fighting men of Israel to victory over the Philistines. It was his victory, yet he permitted his father, King Saul, to have full credit. Again in battle against the same enemy, Jonathan and his armor-bearer climbed up a cleft in the rock and made a surprise attack. The Philistines fled in panic, thinking that a large army must be behind them.

Jonathan became so popular a hero that day that his father dared not execute him for disobedience to his foolish command to eat nothing till the battle was won. It takes a real man to be a good friend.

Then David, the shepherd boy, came upon the scene. He won his duel with Goliath, and Jonathan gave him his undying friendship. He "loved him as his own soul." Saul became insanely jealous of David. He could see David taking away his throne. Jonathan had just as much reason to be jealous, yet he openly defended David before his father. Saul became so angry on one occasion that he threw a javelin at his son, just as he had previously attempted to kill David. Then Jonathan secretly befriended David, warning him of every plot his father devised against his life. In a gesture of true friendship, Jonathan "stripped himself of the robe that was upon him and gave it to David, and his garments, even to his sword and to his bow and to his girdle," Casting aside all self-interest, he was willing to sacrifice all his prospects for kingship on the altar of friendship. No wonder the friendship of Jonathan and David is a classic.

With all his friendship for David, Jonathan was loyal to his father. He fought by his side in the tragic battle at Mount Gilboa and died heroically. Jonathan was mighty in personal courage, in loyalty to his king and country, and in sacrificial friendship. Among all the heroes of Israel, Jonathan's is one record that reveals no fault.

No one can over-estimate the power of Jonathan's friendship in the life of David. Emerson wrote, "Every man passes his life in search for friendship. Our chief want is somebody who will make us do what we can. That is the service of a friend." David might have given up and fled Israel forever, if it had not been for Jonathan. It is selfeffacing, loyal friends like Jonathan who are back of every great character.

Jonathan gave David understanding, sympathy, encouragement. And David proved worthy of his friendship. It is something to live up to a friend like Jonathan. An even more perfect friendship is offered to us by Jesus Christ. He used the very word "friend" to describe our relationship to Him. His realized presence becomes a mighty influence on our lives.

#### Questions:

List the qualities that make for true friendship. Give examples from the life of Jonathan and other Bible characters to illustrate.

"A true friend is a kind of beautiful enemy." Did Emerson mean that a true friend tells us the truth about ourselves?

Should friendship be brutally frank? Discuss.



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# PICTURE OF THE MONTH

Film Reviews and Ratings by the PROTESTANT

MOTION PICTURE COUNCIL (Cooperating with the Protestant Film Commission)

IF YOU have any love for horses, and appreciate a clean and wholesome story blending absorbing human interest with outdoor action and pleasing youthful romance, you will like "Green Grass of Wyoming." This is 20th Century-Fox's third adaptation of a Mary O'Hara story wrought principally around the adventures of the beautiful horses of the Western range, and is capably done in the tradition set by its two predecessors, "Flicka" and "Thunderhead."

It is simple and well-plotted drama involving two families of Wyoming ranchers, but the stars of the picture are two horses, Thunderhead, the wild white stallion, and a newcomer, Crown Jewel, a handsome black mare. Besides the aforementioned elements, "Green Grass of Wyoming" includes some gorgeous scenes in Technicolor plus some engaging Western ballads sung by Burl Ives. And threaded throughout is the theme emphasizing the good that comes to life from decency and good sportsmanship.

Lloyd Nolan plays the part of a father who teaches his son (Robert Arthur) that a bargain is a compact to be kept. The bargain in this case is the boy's admittance to ranch partnership with his father on the condition that he can turn Crown Jewel, a newly acquired horse, into a trained trotter. Peggy Cummins, with whom young Arthur is in love, has a grandfather (Charles Coburn) strictly in need of reforming from his too-great love of the whiskey bottle-a goal finally achieved through the challenge to the old trainer's love for horses. The story is climaxed with a thrilling set of races at the fair. In this sequence, there is none of the usual gambling accompaniments, the emphasis being strictly on the drama afforded by the dual problems of the horses and the humans.

Like the nostalgic picture, "David Harum" which starred the late Will Rogers, "Green Grass" features harness-racing, one of the nation's oldest sports and with its trotters and pacers as American as apple pie.

The whole tone of the picture recommends it for family entertainment. A, Y, C

### "Green Grass of Wyoming"



The veteran horse trainer (Charles Coburn) wrongly accuses Lloyd Nolan of the death of Coburn's mare, while his daughter (Peggy Cummins) tries to keep peace.

### OTHER CURRENT FILMS

Audience Suitability Ratings: A—Adults; Y—Young people 12 to 18; C—Children under 12.

EDITON'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

THE BROTHERS (Prestige Pictures; J. Arthur Rank release). Skilfully directed. expertly acted, this story of rugged people on a rugged isle off the coast of Scotland offers strong local color, folkways and customs, beautiful music, majestic scenery But it is not for the frivolous. Illegal whiskey distilling, clannish fights, strong mythical beliefs among the Celtic crofters furnish the stage for the arrival of an orphan girl (Patricia Roc) from the mainland who comes to keep house for a surly fisherman and his two grown sons. She is the cause of great resentments and rivalry among the men who want her; murder is planned, curses are invoked, fights are engaged in with primitive vigor until the storm of elemental passions is spent. A lot of drinking is part of the plot.

FIGHTING FATHER DUNNE (RKO). A human-interest story of the solution found by a kindly priest (Pat O'Brien) for the problems of underprivileged boys. Individuals belonging to other religious groups are shown as eager to cooperate in this social-welfare project. Most notable is the display of Father Dunne's blarney, his all too human tendency to contrive for his cause. Otherwise good in social, moral and ethical values.

A, Y, C

ANNA KARENINA (London Film Studio; 20th Century-Fox release). Tolstoy's tragic love story with all its keen perception, fatalistic overtones and ruthless action is produced with a curiously British flavor—with the exception of the statesman Karenin, who is played with great skill by Ralph Richardson. Anna (Vivian Leigh) is beautiful, but her presentation of the woman enslaved by illicit love is not as strong as it might be. As the lover, Kieron Moore is weak. The supporting cast is excellent, the costumes and settings authentic to the period.

FURY AT FURNACE CREEK (20th Century-Fox). Rapid action, magnificent scenery, an interesting story and unusually good characterizations make this a superior film of its kind. The story has to do with two brothers (Victor Mature and Glenn Langan) setting out to clear the reputation of their dead father, a U.S. Army general accused of responsibility for a massacre of his men during the Indian fighting in Arizona.

UP IN CENTRAL PARK (Universal-International). Political maneuvers in the heyday of "Boss" Tweed and the Tammany organization in New York placed in a musical-comedy setting, plus the able help of Deanna Durbin, Dick Haymes and some sprightly tunes by Romberg. A, Y

YOUR RED WAGON (RKO). Abundantly demonstrating the truth that "the way of transgressors is hard," this is a crime picture different in approach and treatment. Crime is shown in its wickedness and sordid reality. A fast-paced production, convincingly acted, though unpleasant in theme.

HATTER'S CASTLE (Paramount). An extreme dramatization of senseless ambition, occasionally overplayed, involving the mania of a hat trader who builds a castle to realize his dream of grandeur. Story is on the seamy side, with deceit, seduction and other assorted immoralities carrying the action toward inevitable collapse. Whatever "good people" are involved in the plot are weak in character. A

MR. BLANDING BUILDS HIS DREAM HOUSE (RKO). Cary Grant and Myrna Loy as the couple in search of their dreams of a suburban haven turn the best-selling novel of the same name into an entertaining comedy-farce. Aided by the debonair Melvyn Douglas as the best friend, Mr. Grant looks properly worried as the muchmortgaged Mr. B., while Miss Loy is congenial as his loyal wife.

A, Y, C

ARCH OF TRIUMPH (United Artists). Erich Maria Remarque's novel, which gave such a realistic and disturbing picture of the insecurity of the international refugees in Paris before World War II, has been reduced to a personal equation, focussing entirely on the love affair of two individuals, a German doctor (Charles Boyer) and an amoral woman (Ingrid Bergman). The talents of the wholesome and lovely Miss Bergman are wasted in this depiction of a woman of low morals.

WINTER MEETING (Warner). A tiresome and talkative picture, confused by conflicting implications and filled with spiritual defeat. The protagonists are James Davis as a young man who had planned to be a priest but had lost his faith in the war, and Bette Davis as the hard-bitten and frustrated daughter of a Unitarian minister. Protestants generally will resent the picturization of the minister and his wayward wife, neither of whom found in their religion a code for living, as well as that of his daughter who saw no values in the Protestant faith. As a matter of fact, there is a woeful lack of Christian ideals on both sides: the rude and bitter attitude of the Roman Catholic young man would hardly enable him to help anyone spiritu-To make things worse, the everlasting drinking and smoking are offensive. A

RIVER LADY (Universal-International). The "lady" is a gambling boat and the women in the story are not ladylike. It is about rival loggers and the struggles of two women for the same man. Drinking plays a major part in the plot, and there is a great deal of rough action. The color photography of the forest and river country is beautiful, but not so the characters. A

RUTHLESS (Eagle-Lion). An absorbing drama portraying the life of a man (Zachary Scott) driven by greed, selfishness, love of power and an over-whelming desire to possess the things and persons other men had. The quoted Scripture text (Mark 8:36) remains true to the end. The picture has many repulsive sides and may be overacted, but it shows forcibly the difference between life devoted to "getting" and that to "giving."

OLD LOS ANGELES (Republic). Romantic melodrama showing outlaws at work in California during the period of the gold rush. Typically western in scenery and ac-

tion, it is a combination of passion and purpose; right finally triumphs. A, Y

ON AN ISLAND WITH YOU (MGM). Musical comedy with Technicolor splendor, dancing and lovely water ballets. The story is impossible, and jumps blithely from one Pacific island to another. But no one is especially concerned. Esther Williams, Jimmy Durante, Ricardo Montalban, Xavier Cugat play themselves, and Peter Lawford is the energetically romantic young man in the case.

A, Y, C

RETURN OF THE BAD MEN (RKO). A western with some relation to the historical opening of the Oklahoma territory to settlers and the subduing of a lawless group of bad men. Fast-moving action, with realistic portrayals of characters good and bad. Randolph Scott is a hero with ideals, good nature and physical courage when aroused.

A, Y

LIGHTNIN' IN THE DESERT (Republic). A girl with a psychopathic love of danger and excitement finds herself in the midst of a group of police-pursued criminals. A cops-and-robbers picture with a slight bow to psychiatry.

A, Y, C

CALIFORNIA FIREBRAND (Republic). A western melodrama with a familiar plot depicting a period during which evil exploiters are defeated by the strong and the good. Done in Technicolor, the scenery is beautiful.

A, Y, C

SONG OF IDAHO (Columbia). The "Hoosier Hot Shots," hill-billy singers, are the victims of an obnoxious child whose father can further their radio careers. Only fair.

A, Y, C

THE BOLD FRONTIERSMAN (Republic). Typical "Rocky Lane" western,

complete with fast-riding horses, masked horsemen, gambling saloon-owner and the good men who must overcome the bad ones in the last possible moment. A, Y, C

MY DOG RUSTY (Columbia). Ted Donaldson and the dog Rusty add a chapter to the series of their winsome adventures. The boy learns that lying is a bad habit and truthfulness is the better way. Good plot; civic and moral values; unpretentious and refreshing.

A, Y, C

SHAGGY (Paramount). A boy-and-his-dog story in Technicolor. The dog, falsely accused of killing sheep, is protected and finally vindicated by his master. A, Y, C

BEST MAN WINS (Columbia). Setting: the year 1853 in Dawson's Landing, Missouri. An incorrigible gambler (Edgar Buchanan) teaches his boy that he should not risk something precious on a bet and learns his own lesson. A good story, well done.

A, Y, C

THE COUNTERFEITERS (20th Century-Fox). U. S. Treasury and Scotland Yard unite in tracking down the men flooding Europe with counterfeit bills. The picture lacks the validity of treatment such a plot should receive.

A, Y

WINNER'S CIRCLE (20th Century-Fox). A news-reel documentary of the race-track, narrated as the autobiogaphy of one horse. Fair play and clean racing are stressed. No gambling shown or indicated. Informative.

A, Y, C

THE COBRA STRIKES (Eagle-Lion). An invention meant to benefit medical science is turned into a lethal weapon and does a lot of damage before the criminal is identified. Holds attention, even if suspense is due to several murders.

A, Y

### A Housewife's Day BY JUDY B. MEAD

### Movie Version

In the dewy morning I loll in a foamy bubble bath in a sunken Carrara marble tub.

Propped up by pink lace pillows, wearing a marabou bed jacket, I am served a sumptuous breakfast on a gleaming white tray, by a pert French maid.

The housekeeper is given her orders and I leave for a fashion show in a long, cream-colored roadster.

I am at all times dressed in the dernier cri from Paris, or at least by Adrian.

When shopping I meet several other smart matrons and we have lunch at the Ritz.

I go to a cocktail party or a tea dansant or I stay home and clip roses from my garden in Schiaparelli-tailored slacks.

There are always guests for dinner, served by butler and maid.

Hair faultlessly coiffed, my face a vision of loveliness, I retire between silken sheets in a gossamer nightgown.

### Real Life

I jump out of bed, yawn and take a quick shower-if I have time.

The only time the housewife has breakfast in bed is while recuperating from an operation!

I do all my own shopping. I leave no orders for the housekeeper—there isn't any. I drive a battered car, nine years old.

I try to be neat at all times; I haven't been to Paris and I'm sure Adrian doesn't know I exist.

When shopping in the city, I stop at Childs or grab a "quickie" at a drug store.

Housewives loathe cocktail parties, have no time for "fripperies," spend their afternoons at PTA's or mending a big pile of socks.

We seldom have guests; the children and I serve.

Did you ever see a tired housewife's face at the end of a busy day? She takes a quick shower, crawls into bed, wearing flannel pajamas, says her prayers and hopes the alarm won't go off too soon.

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### Sydenham Lifts the Barriers

(Continued from page 21)

annually. Incidentally, sixty percent of all this care is given free of charge.

But along with this impressive record of medical service is another kind of service which is more intangible, more spiritual and for which numbers and percentages can't be cited. You can readily count bodies cured, limbs healed, but you can't too readily count hearts that have been changed, minds that have been rid of the black blot of prejudice and bias. As Eddie Cantor, chairman of the hospital's fund-raising campaign, says: "Sydenham can very well be the one institution in America that will dissolve the cancerous growth of racial prejudice.'

Recently at Sydenham a white physician objected to having his white patient placed in a mixed ward. The patient herself insisted on being placed there and she was, which later shamed the doctor into a confession of bias. On another occasion, a white policeman had been shot by a Negro. The brothers of the wounded man swore to take revenge on all colored men, but so unselfishly and skillfully did the Negro doctors and nurses care for the sick man that the brothers had a change of heart and soon became strong advocates of the inter-racial program.

Two more incidents illustrate the working of the Sydenham plan. The father of a new-born white child became alarmed to find that the infant had serious digestive trouble and refused to continue with the Negro doctor. Persuaded that a change of doctors would be dangerous, he decided somewhat reluctantly to retain the original physician. When he found that this colored man of medicine did not leave the child's bedside for thirty-six hours during a critical stage, he was won over. When the child recovered, it was a very humble father who carried it from the hospital.

A white woman complained before a Negro patient that she was ashamed to find her husband in a mixed ward. The Negro, one of Harlem's most respected ministers, did not take offense; instead he arranged to have the man's son, a soldier in the army, pay a visit to the hospital. When the boy arrived at his father's side, the mother repeated her complaints. In great embarrassment, the son turned to the minister and apologized, explaining that he was in the army to break down just such prejudice. The mother, an otherwise intelligent woman, soon saw the light and her eves filled up at the thought of her own intolerance and prejudice.

THERE is one white doctor to every 850 of the white population, which is five times as many in proportion as there are Negro doctors, which is one to every 4,400 of the Negro population

of about 14,000,000. If anything, the Negro proportion should be larger: sickness and disease attack a greater proportion of the Negroes because of their generally unfavorable living conditions. Sydenham has devoted itself to the alleviation of this tremendous lack, Further, the considerable number of Negro doctors who have had their training at Sydenham have the prestige of a fully accredited Grade A hospital behind them.

The Sydenham policy is also an efficient one in that it provides for the selection of personnel on the basis of qualification and skill-and on no other.

The Sydenham demonstration has been watched with great interest in medical circles throughout the country. Its proven success has inspired a number of hospitals to admit Negro physicians, although Sydenham remains the nation's only fully inter-racial voluntary hospital. These things take time-the barriers are old, heavy and encrusted with rust. But as the Sydenham success was inevitable, so is the spread of this inspired conception inevitable.

Sydenham recently embarked on an ambitious, farseeing venture which calls for a new extension of hospital service. Planned is an enlarged institution which will bring together the hospital, a research institute and an institute of community relations. The latter will explore the community's health and related social problems, with both improved care and prevention in mind. It will find out, for example, why some people fear a hospital and refuse to avail themselves of its aid; it will then take steps to overcome these fears. It will find out what illnesses are more prevalent, explore the relation between social factors and the incidence of ill-

To accommodate this three-sided program-the hospital itself, the scientific research and the community relations divisions-a new building is planned. It will adjoin the present one which will be entirely modernized. The staffs will be augmented by visiting nurses, psychiatric nurses, social workers and dieticians.

It is appropriate that Sydenham do this; it has pioneered in attacking the barriers barring comprehensive, interracial medical care; now it is blazing a trail to a new concept of hospital serv-

In the lobby you will find a marble bench; carved into the back of this bench you can read the words of Psalm 9:18: "For the needy shall not always be forgotten: the expectation of the poor shall not perish forever." Sydenham continues to heed the psalmist; it has, in fact, gone one step further. Up there in Harlem they read the verse: "For the needy of whatever race shall not always be forgotten; the expectation of the poor of whatever race shall not perish forever.' THE END

### Why You Can't Adopt a Baby

(Continued from page 18)

ever be placed in an institution, and no older child should be permitted to remain there more than two years at the most, without a careful revaluation of his situation."

Nor can the child obtain more than the meagerest ration of these emotional vitamins from a foster home. Take the matter of belonging: The child in a foster home doesn't "belong" the way other children do. He doesn't have the same name as his foster parents. Its their house, not his, he lives in; it's not his yard, his room, his cupboard; it's not even his "very own" bed he sleeps in. Take the matter of affection: Foster parents, knowing the child is liable to be taken from them, perforce steel themselves against loving him too much. The child senses this instinctively, and holds back himself.

Youngsters who get shifted around from one foster home to another-and there are far too many of them!-become terribly insecure. One little girl who had been in five foster homes prior to adoption cried every time the doorbell rang: she was sure it was the welfare lady coming to take her away to another mummy and daddy.

Says Dr. Henry H. Work, head of the mental-health unit of the U.S. Children's Bureau: "For the child deprived of his own parents, adoption offers the maximum in security-not only legal and economic, but emotional as well." That being the case, you might expect to find child-welfare agencies busting an arm to get kids out of institutions and foster care and into adoptive homes. However, they are not.

Last year the New York City Department of Welfare accepted permanent custody of 3,074 dependent children from their parents or the courts. During the same period it released just 506 children to private agencies for adoption, of whom a mere 371 were actually adopted. The committee already mentioned analyzed the situation for the previous year. "Throughout 1946," it says in its report, "the Department had at all times between 700 and 800 children waiting adoptive placement. Dur-

On January 1, 1947, the committee points out, there were 783 children still on the Department's referral list, a large number of whom were rapidly outgrowing the age of ready placement. "Since these 783 are constantly being augmented by new referrals," adds the the report, "for many of these children the chances of adoption are slim."

ing the year only 336 of these children

were placed in adoptive homes.'

Five adoption agencies participated in the New York City survey. The report shows that whereas they placed just under 800 children in adoptive homes during the year, they received more than 1,600 requests from natural parents to take their children for adoption. That pretty well disposes of the claim that a shortage of babies is what is holding up adoptions, in New York City at least.

Sums up the committee: "Only half the children offered to agencies for adoption are being placed. Less than one family in ten applying for a child receives one.'

And New York is not unique. All over the country-in Connecticut, in Nebraska, in Washington-wherever you look, you'll find adoption bureaus drastically limiting their intake of children. According to the supervisor of children's services for Virginia, the largest placement agency in that state has a long list of children waiting to be adopted, as well as a long list of families waiting to take children.

As every welfare official knows, the problems of illegitimacy and dependency are closely intertwined. Careful records show that scarcely one unwed mother out of three is able to provide adequate permanent care for her baby. With 100,000 out-of-wedlock births a year, that means 67,000 babies annually in need of adoption. As matters stand at present, only some 17,000 actually find new parents, the other 50,000 sooner or later becoming charges of public or private charity.

For some reason no one has been able to fathom, the upsurge in illegitimate births resulting from the war caught the nation's adoption services completely off balance. They haven't vet recovered.

As a result of their inaction, agencies providing care for dependent children are bursting at the seams, and more babies than ever are spilling over into the black market.

The desperate shortage of foster homes has given rise to that most infamous of all institutions, the "well ward." A well ward is a section of a hospital where babies are kept, not because they're sick, but because there's nowhere else for them to go. Virtually every large city in the United States today has at least one of them; New York alone has more than a dozen. Too often the well ward isn't even a separate room-just a corner of the regular children's sick ward, where well babies are exposed to pneumonia, diphtheria and other infectious diseases.

Because there aren't enough nurses to go around, tots who ought to be in play pens or strollers are confined to cribs all day. They're never taken out into the sunshine and fresh air. They get no toilet training. Those old enough to stand have to be strapped to the bars of the cribs to keep from falling out.

Well-ward youngsters walk late, talk late, are often mentally retarded. They don't know how to play. They draw away from people. They rarely cry and still more rarely smile; they mostly sit and stare. (Continued on next page)



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"It breaks my heart to see them like this," a harassed head nurse told me. "But there's nothing I can do. Last summer in desperation we even asked for volunteers to come to the hospital and play with the babies so that they would have some slight contact with individual love and care."

Nobody knows exactly how many children there are in such well wards throughout the nation; but the number runs up into the thousands. They may stay there for years, literally pining away for the lack of human affection. The emotional scars thus inflicted are certain to cripple them throughout the remainder of their lives.

In consequence of the failure of adoption agencies either to meet the demand for babies or absorb the supply, couples wanting to adopt children and parents with children for adoption have been getting together and making their own arrangements. Throughout the country at the present time there are probably two or three direct adoptions being consummated for every agencysponsored placement. The rate varies from state to state: in Kansas independent adoptions exceed agency placements six to one: in Florida it's nine to one.

In some instances the exchange is simple and direct. The sister of a woman who had been waiting three years for an agency to act on her application happened to admire a baby in a buggy outside a Brooklyn supermarket. "Yes, isn't she cute?" the mother agreed. "Would you like to adopt her?" An exchange was arranged forthwith.

At other times a family doctor acts as go-between.

"In one hospital room," an eminent physician admitted, "I had an unmarried girl not knowing what to do with the fine baby I had just delivered. In the next room I had a fine young married woman whose baby had died at birth. I just took the fine baby and switched him from one room to the other, and everybody was better off."

Then there are the black-market operators-people who make a living by selling babies for cash. They may be doctors, lawyers, nurses, midwives, hospital attendants or just plain businessmen. It's a profitable racket: fees are high, supply and demand are steady. and there's no overhead.

One attorney I know enjoys a lucrative sideline practice at \$1,000 per head. Others charge from \$500 to \$3,000, or whatever the traffic will bear. Out of their take they may defray maternity expenses; but in many instances the baby's mother pays these herself. Some baby-brokers are so brazen they boldly advertize their wares. Others pay commissions to people for steering pregnant girls to them, or insert blind ads in personal columns, offering: "Care provided for expectant mother in return for privilege of adopting baby."

adoption cases tried hard to persuade me that there's no such thing as a black market in babies. Technically, he's right. In his state, New York, the black market isn't even gray; anybody can set himself up in the placement business and charge anything he pleases without violating any law. In other states the penalties for making illegal placements are so mild (for example, in Tennessee merely a fine of \$10 to \$100) and the courts so lenient, as to offer no real deterrent to the baby-barter business

The lack of adequate medical and legal safeguards in independent placements-black market or otherwise-has resulted in all-too-frequent tragedies for adoptive parents. Take, for example, the case of a couple I will call the Browns. Professor Brown teaches English at a small eastern college: his wife enjoys a modest income of her own. After waiting vainly for their local placement agency to come forward with a child, the Browns scraped together \$1,000 and paid it to an intern at a large maternity hospital in a nearby city. They took the baby home soon after it was born, but discovered to their dismay that it wouldn't eat. Their pediatrician said the child was suffering from infant diarrhea, and urged them to return it to the hospital for treatment, The Browns spent several hundred dollars on medical care; but the baby died within a fortnight.

Or consider what happened to the Allens. Still childless after ten years of marriage, George and Martha Allen were persuaded by their family doctor to adopt the infant daughter of a woman whose husband, a merchant seaman, had allegedly deserted her before the child was born. Two years later, after they had grown to love little Anne and regard her as their own, the father reappeared and entered suit for custody of the child. Far from having deserted, he told the court, he had actually been ill in India and unable to write. The judge believed him, ordered the adoption set aside.

Even more shocking are the disasters that sometimes overtake little children sold in the black market. Adopting parents, being adults, can presumably look out for themselves; but a little, helpless baby stands in desperate need of someone to represent him and protect his interests at the time of placement. In independent adoptions, that someone isn't there.

Oddly enough many states (New York is an example), although they surround the placing of children in temporary boarding homes with elaborate safeguards, provide absolutely no protection for the baby who is being permanently placed in an adoptive home. The state doesn't step into the picture to investigate the suitability of home and parents until 6, 12, or 18 months later, when the formal petition

A judge who handles a great many

## So Much CAN BE DONE WITH So Little!

N the evening, just after sundown, as you sit in your favorite rocking chair on your porch or veranda, as you may call it, think of the tenement homes that know no such comfort—try to "see" Ruth sitting on your porch or under a great tree instead of on the fire escape, where we caught her with our camera. Small and dirty as it is, the fire escape offers relief from tenement rooms and sidewalks with their smothering waves of heat.

There are children in this city who have never been to the country, who have never seen a cow nor chickens except as they have seen them hung in the show window of the butcher shop. The only trees they know grow in sad little playground parks, and even these parks are paved with asphalt that becomes ovenlike in the heat of the summer. The only happy relief of the day comes when a hose is connected to a fire hydrant and is turned on these children in their play.

And Mont Lawn has swimming pools, grassy lawns and great shade trees just waiting to have you send these children to us!

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to adopt is filed; and by that time the damage has been done. A judge may then feel unhappy about the relationship he is asked to ratify, but he is understandably reluctant to disrupt the ties already formed.

SO you find tragedies like that of Helen, whose adoptive parents paid \$1,500 in the hope that having a baby in the house would keep their marriage off the rocks. It didn't work out that way, with the result that Helen was shipped off to boarding-school. Helen is now 13 and sadly in need of a mother's love. The only home she has ever known is that of a schoolmate whom she occasionally visits during summer vacations.

And then there's Robert, who never got adopted. The couple who obtained Robert through a baby-broker kept him six months before they decided that caring for a baby tied them down too much. They passed him on to another couple who were looking for a child. The same thing happened again. Robert was in and out of five different homes in quick succession, growing less and less endearing with each transfer, until he landed-a frightened and resentful lump of humanity-on the doorstep of a welfare agency.

Finally, there's Susan. A fair-haired, blue-eyed three-year-old, Susan was independently adopted by a woman whom several agencies had turned down as temperamentally unsuited for parenthood. Susan herself, despite her loveliness, was a disturbed child who needed, above all else, understanding and forbearance. She had tantrums. She refused to eat her cereal. One day. in an effort to discipline her, Susan's adoptive mother beat her to death.

NEXT MONTH: Mr. Brownell will go more deeply into the shocking causes of conditions relating to Child Adoption, and will outline a positive program for curing them.

### **Dutchman Punches for Peace**

(Continued from page 49)

torch of freedom blazing, just as it had blazed at Independence Hall in '76. We went to Ireland, Norway, Australia and Cathav.

Suddenly we were looking at the other side. Just as we were beginning to think that the world was filled with light and beauty we were looking at some grim and terrible "Seeds of Destiny." (This is the film that got the Oscar.) We've seen seeds and heard about seeds all our lives-but never seeds like these. This film is the story of what happened to the children of Europe in the wake of World War II.

These youngsters will grow up and some day they will help run the world, along with our American children. It struck us like a blow between the eyes that tomorrow they would either be the most grateful friends Uncle Sam has ever known, or in bitterness at our neglect they would be another crop of Hitlers, Tojos, and Mussolinis. They didn't say a word; they just looked at us, and in the silence we could hear their hearts if not their lips crying: "Well, how do you like it? This is the way you left us, when your guns cooled off.'

Just as suddenly, we saw the cure for "Films of the Nations" has been asked to act as official distributors for the films thus far released by the United Nations Organization-to be the "visualaids department" of the fight for peace and international cooperation. On the screen flashed the first U. N. film, "The People's Charter." It is no wishfulthinker's movie; it is the documentary record of how, in the midst of war, the idea of the United Nations was born. Here is the U. N. for the average citizen who wonders what it's all about and how it works. There are charts and

animated diagrams and a rapid commentary describing the committees, councils and assemblies. The U.N. is asking Groen to show it in every city and hamlet in the land.

If there is anything with a stronger punch than this campaign for peace, we haven't seen it. Generally speaking, the movies haven't exactly covered themselves with honor in building the will to peace in the American mind: gangster movies and news shorts glorifying war haven't helped us very much. Here is something different. Here is the most creative motion-picture effort of the generation; here is the practice of "Ye shall know the truth, and the truth shall make you free." The truth, and not the prejudice, about all of usthe evidence that in all our hearts lie the same dreams, yearnings and hopes.

What gets us about this "Films of The Nations" idea is that it is with malice and profit toward none, but in the name of peace for all. The men running this thing might easily make money out of it if they wanted to, but they'll never make fortunes sending films around the country at a rental

charge of \$2.50 per day.

Maybe we're over-enthusiastic about all this-and maybe we're over-enthusiastic because we're fed up with suspicion and hate and war and half scared to death that, unless we get busy and do something about it, half the kids in the American street will be rotting in soldiers' graves tomorrow. Rotting, that is, if there's enough left of them to bury. At least it wouldn't do any harm to try this "Let's-Look-At-All-The-Nations" idea of the little Dutchman who watched Rotterdam burn. We could at least make an effort to find out the truth about the other half, before we start once more trying to blow them all into little, bloody bits.



### **Cold Comfort**

'What would happen if we struck a big iceberg?" asked the nervous passen-

ger.
"The iceberg would pass along as if nothing happened," answered the cap-

The passenger sighed with relief.

#### Definition

"Now Johnny," said the teacher, "can you tell me what a hypocrite is?"
"Yes, Miss," replied Johnny. "It's a boy what comes to school with a smile on his face.

#### No Refund

"At last," said the novelist, "I have written something that will be accepted by any magazine.

"What is it?" asked a friend.
"A check for a year's subscription."

#### Fur Goodness Sake!

Complainer: "Do you think I'm going to wear this old squirrel fur coat all my life?

Her Husband: "Well, why not, dear? The squirrel does!"

#### Wrong Again

Male Customer: "Have you a book entitled Man, the Master of the House?" Salesgirl: "Mister, the fiction department is on the other side of the store.

### **Take Your Time**

Contributor (in letter): "I am a speedy worker. I finished the enclosed article in an hour and thought nothing

Editor (replying): "I got through your article in a fraction of that time, and thought just the same.



"Mama—Grandpa filled his air-cushion on the gas jet again!"

#### Two To One

She: "I see by the paper that a boy who speaks six languages has just married a girl who speaks three."

He: "I'd say that is about the right

handicap.

### Never Fails!

Walking along the street, a man was attracted by screams coming from a house. He ran in to investigate and found a frantic mother whose son had swallowed a nickel. Seizing the boy by the heels, he held him up, gave him a few shakes, and the coin dropped out on the floor.

The grateful mother was lost in admiration. "You certainly knew how to get it out of him," she said. "Are you a doctor?

"No, Madam," he replied. "I am from the Internal Revenue Department.

### Time Marches On

Bobby, six, was given a real watch for his birthday. Proudly he strolled up and down the street past his home, stopping every moment or two to draw

the watch from his pocket and look at it.

Passersby smiled sympathetically at
Bobby's performance. But the biggest
moment of the day came to him when his little cousin, Betty, asked him what time it was.

Studying his watch, with great dignity, Bobby replied: "Two inches to four. -Lookout.

### Distaff Side

When the traffic cop stopped the motorist, she asked indignantly, "What do you want with me?"
"You were traveling at fifty miles an

hour," answered the police officer.

"Fifty miles an hour! Why, I haven't been out an hour," said the woman.

"Go ahead," sighed the officer in despair. -Watchword.

#### Sales Cents

With a sparkle in his eyes, the young fellow walked into the showroom.

"If I bought this car by installments," he said, pointing to a particularly "sporty" model, "how long would it take me to pay for it?"

"That would depend on how much you could afford each month, sir," re-

plied the salesman, cautiously.

The young man scratched his chin. "Well, I think I could manage three dollars a month."

The salesman's eyes popped.
"Three dollars a month!" he gasped. "At that rate it would take a hundred

years!" Gazing longingly at the very streamlined model, the young man said: "So what? It's worth it."



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### Back Talk

### LETTERS TO THE EDITOR

### Temple Defiling

Dear Editor:

I am surprised there should be any controversy over the question of a Christian using tobacco. A Christian is one who believes in, and follows Christ. Can you imagine Jesus smoking? Does not Paul write in I Cor. 3:16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." What about the Spirit of God dwelling in a nicotine-saturated body? Think it over.

Holly, Mich. Mrs. I. GOODELL

• We're thinking it over. And while we're thoroughly in tune with Reader Goodell's crusading spirit against the weed, we'd not like to see that Scripture applied solely to tobacco as a body-defiler. The business of keeping the body a fit temple for God, and of avoiding any physical habits or indulgences Jesus would shun, has wide and deep implications. Let's think that over too!

#### Patience?

Dear Editor:

I'm inclined to think that a blood-andthunder article like A. P. Shaw's in your February number does more harm than good. "What Does the Negro Want?and When?" Answer: He wants it all and he wants it now. If this noisy group could only have a little patience, it would be better for all of us. Just think, up from slavery in a generation! . . . Mr. Shaw complains about the injustice in the heart of the white man. If he really wants to get hot under the collar, let him write an article on the treatment the white man has given the Indian. Waverly, Ohio R. L. OFFIELD

### Temperance at Any Cost?

Dear Editor:

I was very disturbed to find in the April, 1948, issue the opinion expressed by Gabriel Courier, under the heading, "Temperance." Relative to the abolition of the "liquor plague" he makes this statement: "It doesn't matter much which road we take as long as we get there." Few people will deny that alcoholism is a serious evil which should be eradicated, but virtually non-existent are the reasonable persons who demand eradication at any cost.

I have never been in sympathy with the various anti-alcohol groups in the country. For two reasons: first, the methods of attack used by certain groups are as un-

Christlike as the evil they oppose. Second, I have always considered drinking as just one facet of a very complex problem which has resulted from the social frustration and spiritual bewilderment which is characteristic of our time. This problem must be destroyed at the roots: hacking at the branches will, like pruning, only increase the final harvest.

Temperance should not, I feel, be made to appear as a goal in itself; it is a by-product, an evidence that results from the accomplishment of the greater goal, which is the furtherance of the Kingdom of God. I submit, Sir, that the answer to this problem is Christ, without whom no remedial abolition can be of any value, and with whom none is necessary.

Bethlehem, Pa. LERBY H. SIMPSON

### "Women's Place"

Dear Editor:

I am program chairman of a group of young married women in our church. I have been very interested in your new department "Women's Place in the Church," and have found many fine suggestions there for our circle, both for programs and on money-raising ideas. I am removing the pages of this section from the magazine and filing them in a notebook for easy reference.

Los Angeles, Calif. Mrs. C. A. Woods

### Church Fire Protection

Dear Editor:

Referring to your article by Harry E. Warren in the February, 1948, issue in regard to fire protection. The experience of the First Baptist Church here is that the placing of a few fire-extinguishers in strategic locations, and changing wiring to conform to the Underwriter's code, not only protects our church building, but also reduces our insurance premiums. This reduction pays for this expense in about two years. I hope this information will be valuable to other churches.

Kingsport, Ohio C. L. CHAMBERS

### Not Sentimentalized

Dear Editor:

This is just a brief note to thank you for your inspiring article on Helen Keller, by Frank S. Mead, in the April issue. Of course, with such a subject it would seem easy to write inspiringly. But I realize how easy it would be to sentimentalize and I want you to know that at least one reader appreciated the fact that you didn't. New Columbia, Pa. S. A. SNYDER, JR.

### The Unfunny Comics

Dear Editor:

Your crusade against the disgusting "comics" is splendid. Why not ask the women's clubs in every town to work against them?

So. Pasadena, Calif.

GERTRUDE L. BARCOCK

Dear Editor:

I wish to express my appreciation of the article, "The Comics Aren't Funny!" Since the parents do not do their duty in curbing what the children are seeing and hearing and reading, there is more need for good magazines and good people to work for prevention of these suggestions being brought to our children.

Redlands, Calif. MARGARET VAN FLEET

Dear Editor:

I personally believe they [the comics] are educational. . . . Perhaps Mr. North didn't browse far enough to take notice that in the end the criminal always is the loser. This in itself is proof enough to the youth of today that crime does not pay. The nominal characters of the fictional comics provide a mode of entertainment which again I say is educational, providing a true exposé of crime and its operatives.

Milwaukee, Wis. WALTER WENTZ

### He Keeps it Locked

Dear Editor:

I was amused when I read in the February issue the piece by the Right Rev. S. F. Bayne on not having the church locked. I guess he was never caretaker of a church I am now past 88 and have been vitally interested in church work, and for a number of years did the work of a janitor and have seen the church left unlocked in several places. I have had a church nice and clean and when I arrived on Sunday morning have found mud, peanut hulls, gum papers and other debris scattered over the floor and there was no time to do much cleaning. I love the church; it is a sacred place to me and it should ever be a soulsaving station. The more that it is used to the glory of God the better. But have a good lock on it and keep it locked when not in use Ridgefield, Wash. J. S. MAXSON

### Courier Again

Dear Editor:

In reference to your reply, "Any magazine with only one string to its harp isn't worth listening to," to a letter from Mrs. R. H. Heybeck in which she criticized you for allowing Gabriel Courier's department in your magazine although you do not always agree with him, I would like to add that "Strings not in harmony send out a discord." Mr. Courier's use of the first person plural pronoun "we" is misleading. I wonder just who it includes?

Taylor Univ., Upland, Ind. T. WEIGAND

• Mr. Courier's "we" includes Mr. Courier.—Ed.



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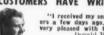
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